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REPORT.



FINANCES.

WE are glad again to report an improvement in the funds of the Mission. Subscriptions, donations, and collections for 1869 have been 3,753*l.* 19*s.* 6*d.*, against 1,801*l.* 13*s.* 6*d.* for 1868, being rather more than double; the balance of 1,041*l.* 13*s.* 7*d.* which was against us, and due to our Treasurer, has been cancelled, and a reduction in what was owing to the Bank of British North America in the Colony has been effected. To the many kind and helpful friends, and particularly to the clergy, most grateful thanks are given.

With respect to the debt of 2,000*l.* still owing to the Bank in Victoria, it is to be remembered that there is considerable property belonging to the Mission which, during the depressed circumstances of the Colony, was thrown upon our hands, which there is little doubt in time will regain its former value, but which cannot yet be disposed of without much sacrifice.

GROWTH OF THE COLONY.

Although many persons who went out to the Colony with too sanguine expectation of its rapid growth have been disappointed and left it, yet there has been, even throughout the long-continued depression of affairs, a steady, though slow, progress in some material interests.

Agricultural settlement has increased, and in such districts as Comox, the Lower Fraser, and the neighbourhood of Kamloops, additional missionaries are needed for the European population. *New coal fields* have been discovered, and a *more northern gold district* has been attracting emigrants. *Confederation* with Canada has been determined on after much deliberation, and is expected to be the means of establishing a route, and eventually a railroad, through the British territory, and of causing a steady immigration from the Atlantic Provinces and Europe.

NATIVE MISSIONS.

It will be seen that the work of the Gospel amongst the native race has much advanced. There are probably now not less than between *two or three thousand natives* under Christian instruction on the Fraser and Thompson rivers, and two additional missionaries are urgently required for Lytton and Lillooet. Amongst the Chymseans the work steadily grows, and the Haidah and Quuquolt nations call loudly for teachers in consequence of the manifest improvement and superiority effected by Christianity in their neighbours. In the Cowitchen Valley a successful Indian industrial exhibition has been held ; and amongst the Tahk-ahts, on the West Coast, the work is not the less real because the time is not yet come for the announcement of conversions.

If these four centres of Christian influence amongst the native race can be supported, strengthened, and, as new openings from them occur, extended, there is no reason to doubt that the whole Indian race of British Columbia may be Christianized and elevated into an enlightened and industrious population. Considering how the Indian race of North America has been made to suffer, and indeed crushed out, beneath the onward tread of the white man, and considering the sad relationship which at this moment exists in the United States between the stronger race and the Indian, resulting in frequent massacres, we may well be thankful for the universal good feeling which prevails throughout the British territory, and use the present opportunity for the Christian civilization of the native race, who frequently ask for instruction, and well repay any earnest labour which is bestowed upon them. These centres of mission and industrial

work may not only be the means of happiness to our Indian fellow-subjects, but sources, for all time, of an elevating influence upon the future European population.

ASSISTANCE REQUIRED.

In addition to what is given by the Societies for the Propagation of the Gospel and Church Missionary, and to contributions in the Colony, not less than 3,000*l.* a year is required for the maintenance and proper extension of the work in this western province of British North America. Although this amount has been more than realized in the past year, and probably will be so again in 1870, through the personal labours of the Bishop in England, yet to keep up an annual fund of that amount has proved a task of great difficulty, and is a source of continual anxiety to those who have charge of the Mission, as well as to the clergy whose support in part depends upon it. Great, indeed, would be the blessing for many generations, and noble the object, if any whom God has blessed with the means, might be led to take such an interest in this Christian enterprise as to make some permanent disposition in the shape of an endowment fund, so as to secure to the native Indian race a certain provision for their spiritual and social improvement.

CAUSE FOR THANKFULNESS.

Perusal of the following pages can hardly fail to show great cause for thankfulness to God, who has enabled this work to be carried on now for eleven years, under circumstances of considerable anxiety and trial, even with success.

May the Holy Spirit continue ever with His servants in preaching the Blessed Gospel, and in ministering the means of grace, and may He incline the hearts of men, whether Christian or heathen, to turn truly to Him, and find salvation in the Lord our Saviour Jesus Christ!

1868 AND 1869.

ADDRESS OF THE LAITY TO THE BISHOP OF COLUMBIA.

THE Bishop being compelled by the wants of the Mission to return to England in 1869, the following address was presented from the laity of the colony on his departure.

From the address and from the Bishop's reply on the spot, friends of the Mission at home may derive the satisfaction and encouragement of knowing how highly their assistance is valued, and how good and extensive a work is being carried on.

The account of the proceedings is taken from the *British Colonist*.

THE MEETING AT ANGELA COLLEGE.

A large assemblage of ladies and gentlemen of the clergy and laity of the Established Church in this city took place yesterday to present an address to his Lordship the Bishop of the Diocese on the eve of his departure for England. Amongst those present we observed his Lordship Bishop Hills, his Honour Chief Justice Needham, the Very Rev. Dean Cridge, the Ven. Archdeacon Reece, Revs. Gribbell, Jenns, and Hayman; W. J. Macdonald, Alston, Burnaby, Sparks, Ward, McCreight, J. D. Pemberton, Trounce, Fawcett, Esqrs.

His Honour the Chief Justice expressed the high gratification he felt in presenting the address; it did not emanate from the clergy but from the laity, and he could assure his Lordship that it was quite spontaneous, and the names appended were far from exhausting the number that desired to bid a kindly and affectionate good-bye to his Lordship, and tender their best wishes for his success, safety, and speedy return. His Honour then read the address, which was as follows:—

“TO THE RIGHT REV. GEORGE HILLS, D.D. LORD BISHOP OF BRITISH COLUMBIA.

“We, the undersigned inhabitants of the colony of British Columbia, having heard that you contemplate visiting England shortly, beg leave to express our sincere regret at your intended departure from amongst us, and to assure you of our best wishes for your happiness and welfare.

“We cannot overlook this opportunity of bearing testimony to your Lordship's untiring zeal and successful efforts, during the last ten years, in ministering and providing for the spiritual wants of the people in all parts of this extensive diocese, and we trust that under the blessing of Divine Providence the Word so faithfully spoken has not been uttered in vain, and that some of the good seed sown will bring forth fruit in due season.

"The difficulties with which a Colonial Bishop must always have to contend, have, in your Lordship's instance, been greatly enhanced by the migratory character of a population in a great degree dependent upon the production of gold fields, and by the great expense always attendant upon all large undertakings in this community.

"Your indefatigable and often arduous exertions, both in the diocese and in England, on our behalf and for the purpose of raising funds and enlisting sympathy among Christian friends, in which you have been so eminently successful, have conferred many advantages on this colony, substantial evidences of which are to be seen on all sides, in churches, parsonages, schools, and the different missions to the Indians, which have been established under your supervision.

"Those schools, in particular, founded and maintained through your efforts in the city of Victoria, are substantial monuments of success, and have been, and continue to be, a great boon and blessing; and especially so in this small community, where it would be impossible merely from our own resources to provide similar advantages for the young—advantages which have not only induced parents and guardians to send their children to these schools from distant parts of the colony, but also from the neighbouring American States.

"We fully recognise and appreciate the manly and hopeful way in which your Lordship met the great depression and financial difficulties under which the colony has laboured during the past four years. The decline in the value of property, the only legitimate security for investment, must have greatly embarrassed you, owing to the consequent diminution in the revenue of the diocese, and would have caused an ordinary person to succumb. We are thankful to be able to say that during that trying period no clergy have been withdrawn, and no schools closed, or other similar work interfered with, but, on the contrary, 'Cariboo' and 'Alberni' have been provided for.

"While other countries have been disturbed, and communities and congregations divided and perplexed about questions of Church government and ceremonies, we have every reason to congratulate ourselves on the simple and devotional way in which all Church matters have been conducted under your spiritual rule, and we trust that while you are absent from us the affairs of the diocese will be carried on in the same manner.

"In taking leave of your Lordship for a time, we also wish to place on record our sense of the lively interest which you have always taken in the prosperity of the colony, and the cordial support which you have given to every laudable and useful undertaking among us.

"We fear that your temporary absence will not be attended with that relaxation from labour to which you are so fully entitled, knowing, as we do, that the interests of the diocese will occupy your Lordship's earnest and constant attention in England, as has ever been the case during your lengthened residence in this colony.

"Cordially wishing both Mrs. Hills and yourself all health and happiness, a pleasant voyage to England, and a speedy return, we

beg to subscribe ourselves very respectfully, your Lordship's obedient servants."

His Lordship replied as follows:—

"MY LORD CHIEF JUSTICE, GENTLEMEN, AND BRETHREN,—I am very grateful for your kind address. The testimony of intelligent and thoughtful men to the success and value of the Gospel is a great reward to those who are the humble instruments of ministering amongst their fellow men the things of God.

"The chief credit, so far as we may claim any, in the results of the last ten years in the work of this diocese, is due not to me, but, under God, to my valued fellow-labourers, who have borne in past years and are bearing the burden and heat of the day under various difficult and often disheartening circumstances in all parts of the colony.

"The peculiar difficulties to which you allude have been experienced by us only in common with our fellow-colonists, upon many of whom harder troubles have fallen than upon us. They have had upon all, and upon us of the clergy in particular, the effect of trying our work, of what sort it is, to ourselves a salutary chastening, let us believe, and the result has been, as far as the Church is concerned, not un-hopeful of future good; for our spiritual work, regarding the diocese as a whole, is more vigorous and more surely in action than in the time of what was thought to be greater prosperity. Our Indian Missions were never so promising as now, and our European congregations have for the most part kept up in numbers, and exhibited proofs of self-sacrifice by offerings, not less than formerly, though many inhabitants have left the colony. We have even, as you remark, enlarged the work, and there never was a time when the laity of the Church took so much active interest and gave so willingly their invaluable co-operation.

"Our freedom from disturbing questions which have agitated the Church at home and elsewhere, is certainly a cause of thankfulness. It has arisen not from indifference, or from exact similarity of views, but rather, as I have reason to hope, from a sense of the presence of great evils to be overcome and great work to be done by earnest and faithful concert, which has allayed those minor differences upon matters which good men may view from different points; it may be attributed also I think to a loyal sentiment which has led us honestly to endeavour to carry out the rules of the Church of England without excess and without defect. Our ritual is simple and beautiful, because it is thus in accordance with the Rubrical directions; and our choirs, thanks to the zealous and efficient voluntary aid of our lay brethren, are much above the average of those of the parishes of the Church at home.

"If my health is spared I trust to relax no efforts during my stay in England, not only to repair the resources of the Mission, but also to enlarge the sphere of work by additional labourers.

"There cannot be a nobler cause than the reproduction of all the best influences of our dear mother country, under which she has risen to her greatness, matured her sobriety, and formed the charac-

ters of her eminent men. God has cast our lots in a salubrious land, to which all who reside in it become attached, and which all regret to leave.

"We may hope the cloud which has so long rested upon our temporal progress may soon be lifted, and in the sunshine of prosperity we may be wiser and happier from having experienced, earlier perhaps than other young countries, the effect of the chastening rod. May we all be spared to see those brighter days, and long live in harmony, standing fast in one spirit, with one mind striving together for the faith of the Gospel, the honour of God, and the best welfare of our fellow-men.

"I sincerely thank you for the kindly mention of Mrs. Hills, and assure you of our joint wishes for your present and future happiness."

ADDRESS OF THE CLERGY TO THE BISHOP OF COLUMBIA.

Yesterday the Bishop of Columbia was the recipient of the following address from the clergy of the Diocese :—

"TO THE RIGHT REV. GEORGE, LORD BISHOP OF COLUMBIA.

"RIGHT REVEREND FATHER IN GOD,—We, the clergy of your diocese, wish, as you leave us for a time, to express our affectionate regard and esteem for your Lordship personally.

"Our appreciation of your work as chief pastor of the flock and fold of Christ in this portion of His Church, and that in times of trial and under no small difficulty.

"Our sincere hope that your patient labours at home in behalf of the Church in this colony may be blessed without impairing that health and strength, which, for our Lord's work *here*, we value more highly than any degree of success elsewhere. And

"Our assurance that our prayers shall follow you that God may prosper your work, may in all perils and dangers by land and sea have you in His holy keeping; and in due time restore to us him whom we have learned to love and esteem very highly for his work's sake.

"In conclusion, we ask you to convey to Mrs. Hills our best wishes for her health and preservation, and our hope to welcome her with your Lordship on your return."

[Here follow the signatures.]

The Bishop's reply :—

"MY REVEREND AND DEAR BRETHREN,—I very highly value your kind expressions of confidence and regard, and Mrs. Hills joins with me in sincerely thanking you for your good wishes for our safe

and prosperous journey to England. Any labour in repairing the resources of the Mission, I shall cheerfully undergo, bearing as I shall, constantly in mind, the ever active and earnest work of my fellow-labourers which so much deserves to be sustained. Not only have you the usual trials of missions amongst the heathen and of all ministerial work, but you have also difficulties of a peculiar nature, more disheartening, so far as I have observed, than in any other colony. The spirit of the world amongst us is more than usually unfavourable to religion, and in those who come to us from more favoured lands there is a constant and more than usual tendency to decline in moral and spiritual tone. These things, together with the sharp trials of a temporal depression, have called forth the necessity of more than usual patience and endurance. Our remedy under such circumstances is in faith and prayer, in considering our high and holy mission and call to be fellow-labourers with God in the ministry of His word and sacraments, the Divine promises, and in assurance that God will eventually bless and crown with success all faithful labours for His dear Son's sake. But we have also encouragements. We have the willing and valued co-operation of many of our lay brethren, and our work, as a whole, and viewed in comparison with what it was a few years ago, bears evidence of having taken root by some manifest fruit, and a hopeful promise of greater things in the future. Let us thankfully dwell upon the good signs of God's presence with us, and be stirred up to greater devotion in our Master's service, more diligent heed to feed the flock of God, and to be by our lives to them an example of holy living and self-denial. May the Holy Spirit so work in us all to will and to do the good pleasure of our God. And now, dear brethren, 'I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'"—*British Colonist*.

COWITCHEN.

REPORT OF THE VENERABLE ARCHDEACON REECE FOR 1869.

As in extensive parishes, the inhabitants of which are widely scattered, among the hills and fens of England, weeks and months pass by without any incident worthy of record, and of little interest beyond the narrow circle within which it may occur, so has it been with us here in the Vale of Cowitchen, amid the forest and prairie of the extreme Far West. The work of building up the Church under such circumstances is necessarily a slow one, and requires much patience.



THE INDIAN VILLAGE OF QUAMICHAN, DISTRICT OF COWITCHEN. — *From a Drawing by Capt. Porcher, R.N.*

While it meets with difficulties peculiar to a new country, it has the further disadvantage of being without those many little mechanical aids to ministerial work so easily to be obtained, and comparatively at such little cost, in the mother country—such as stirring tracts and pamphlets, simply written dogmatic instruction, and interesting books of narrative. It is difficult, too, to gather together a congregation on any other than the Lord's day, and even on that day by far the greater number can attend but one service; while in the winter season the heavy rains, the floods, and the bad roads tend to diminish congregations that at the best are only large by comparison with the number of settlers in the district.

During the past year the number of Sunday services at the various Mission stations, of which there are five, have been about the same as before, with the same average attendance, or with only such temporary differences as can easily be accounted for. At two of these stations the service can only be held monthly, and this is sometimes unavoidably interrupted. All that can be said of a monthly service is, that it is better than nothing. The interval is too long—impressions made at one time apparently fade away, and the attendance becomes fitful and irregular. *Every* station ought to have one service at the least on the Lord's day; where this *can* be done, corresponding good results, as might have been expected, are apparent. The absence of *regular* Sunday services at all the five stations every Lord's day gives an opening for the well-meant efforts of religious bodies external to the Church, of which they are not slow to avail themselves, and thus the city that should be built at unity in itself becomes an ever-widening Babel.

Easter Monday, 1869.—At our annual meeting for the election of churchwardens, objections were raised to the manner in which the contributions for the support of the minister were raised, *i.e.*, by means of collectors canvassing the district for subscriptions. I urged the desirability of having instead collections at every Sunday service, in whatever part of the district it was held. The result, I think, will prove beneficial in many ways, not the least being that it will serve pointedly to bring before the minds of those who give, that their offering is a *religious act* to be weighed in the balance of the sanctuary and not in that of the world. The total amount of the offertories for the *whole* year ending Easter 1869, together with the sum collected for the minister, amounted to \$174·84½, whereas the offertories since Easter 1869, for *eight* months ending November, amount to \$173·05, a very considerable gain upon the previous methods. In themselves these amounts after all are but *small*, yet I think they afford indications the reverse of discouraging.

AGRICULTURAL ASSOCIATION.¹

The Agricultural Association that was formed last year on the occasion of the Harvest Thanksgiving Festival, though not a missionary work, and therefore not strictly a subject for a mission report, yet being an object of much local interest, deserves a passing notice. The association has been warmly taken up by the practical farmers of

the district, and a great majority of the settlers have become members. A grant of twenty acres has been made by Government for the society's use, a portion of which has been fenced in, and therein, on September 15th, was held the first independent exhibition, which proved to be very creditable indeed. Large numbers were gathered together from all parts of the district, who had looked forward to the day as a pleasant holiday. It has, I hope, become one of the institutions of the district, and will prove not only materially beneficial in its results, but incidentally in promoting kindly feeling and community of interest, be instrumental for good in other ways

HARVEST THANKSGIVING.

October 13.—Our usual Harvest Thanksgiving Service was held to-day. The interest taken in it was greater than on any previous occasion. The little log church was decorated as usual, and the musical portion of the service was most heartily rendered. The numbers present far exceeded the accommodation, and many were content to remain outside. The day was beautifully fine and warm. The offertory amounted to \$23·75. After service, all adjourned to the parsonage to lunch, at which 106 sat down. It was spread this year on the new barn floor. After lunch, we discussed the object towards which the offertory of the day should be devoted, and came to the conclusion that it, together with the offertory of last year (\$25·15), should be devoted to a font, as the hope of obtaining a church bell by this means seemed very remote. It was also decided that efforts should be made to clear the ground of the church-yard, and a subscription list was accordingly opened, and a sum collected sufficient, I hope, to clear level, and lay it down in grass. I trust it will become in time a cherished spot, well cared for and like a garden, in striking contrast to the forest wilds around, and inviting one to linger within its consecrated boundaries, and meditate on the things that are not seen. Athletic games of various kinds were indulged in after this business had been finished; and while the majority were engrossed in these, the attractive sounds of a fiddle were suddenly detected, and all crowded towards the barn, from the floor of which the temporary tables had been removed. An honest and homely country dance soon followed to the great delight of the young and the thorough enjoyment of their elders. It was pleasant to hear the remark, "Well, this is something like the old country after all. I little thought of having a dance on the barn floor at a Harvest Home in Vancouver Island." The happy gathering separated early, as many had a very long distance to travel, and thus ended one of the pleasantest and most enjoyable days of the whole year.

THE FONT.

December 2.—Kind friends in Victoria have helped us with \$30 towards our font. This, together with what has been raised amongst ourselves, makes up a sum of \$105·40. To-day the font arrived from Victoria, where it has been made. It is octagonal in shape,

of Salt Spring Island stone. The design was taken from "Cox and Sons' Illustrated Catalogue." Its cost is \$100. I hope we shall be able to see it in its place without any accident, there to remain until, when the time shall come, it is moved into a more suitable building.

INDIAN WORK.

Mr. Lomas, I am happy to say, is not only labouring diligently but is steadily creating an impression that, by God's blessing, will yield fruit in the sincere and intelligent conversion of many of the Quamichian tribe, towards which our efforts at present are principally directed. We have many steady adherents, from amongst whom I trust we may ere long be able to present several for Confirmation. The attendance at the Mission chapel on the Sunday, when the Indians are in residence, is large and regular, and it is very interesting and impressive to hear them join in prayer and praise to Almighty God in their own language, and to watch their reverent manner and earnest attention. I was particularly impressed in this way on one Sunday, September 26th, when in the presence of a large congregation I baptized three Indian children, administering the Sacrament in their own language. Mr. and Mrs. Lomas undertook the responsibility of sponsors. With deep feelings of rejoicing and thankfulness to Almighty God, I went on my way to hold morning service on Somenos Lake.

The extracts from Mr. Lomas's journal will point out some of the difficulties in the way of systematic mission work, one *great* obstacle being the migratory habits of the Indians during the summer months. It is a complete dispersion, so that it is hopeless to attempt to follow them with the idea of continuing them under instruction. Until this obstacle is considerably modified or removed, I feel that much real and permanent good can scarcely be reasonably hoped for. But how is this end to be gained? Mr. Lomas is endeavouring to solve this problem in a way suitable to the requirements of the valley, but his efforts are much crippled by want of machinery, and in this he stands much in need of assistance.

Two large seines are wanted, one for catching salmon, the other for herrings. With these, the Indians belonging to the Mission could in a few days gather in their winter stores of fish, and then have more time to devote to cultivating their land.

A yoke of cattle and a good plough is also much wanted; with these their lands could be ploughed, and the materials for their fences hauled.

Of course, for the use of these a small charge would be made. Gratuitous assistance is productive of no good whatever to an Indian. The fund thereby formed would help to obtain other things that are needed, and might thus lead ultimately to the Indian department of the Mission here becoming self-supporting.

Additions to the Mission buildings are wanted in the shape of two wings—one to accommodate from ten to fifteen boys, and the other an equal number of girls, under the care of Mrs. Lomas; these children

would thus be constantly under instruction, and with careful training, would in time become powerful instruments for good to others.

If these three things could be done, many more good results, under God's blessing, would be rapidly developed, and Mr. Lomas would find himself strengthened materially in his efforts to remove one of the principal obstacles that impede the work of evangelizing the Indians in this valley.

*Extracts from the Journal of MR. W. H. LOMAS,
Catechist of Cowitchen.*

CHRISTMAS AMONGST THE INDIANS.

December 25, 1868 (Christmas day).—Morning service at 9 A.M. at which fifty-nine Indians were present.

Many of the young men had helped to decorate the school-room with evergreens &c., and it really looked very nice. The service was in their own tongue, the Benedicite, Gloria, and the Response to the Commandments were chanted, after which I gave a short address, endeavouring to explain the words of the angels to the shepherds ("On earth peace, good will toward men").

December 28.—Went to assist an Indian named Palk-a-num to build a log house; about a dozen Indians were there assisting him. This is the first man who has acted upon my advice, and is now preparing to leave the village, and fence in a small farm for himself.

January 4, 1869.—Taught some of the women to make willow baskets.

January 16.—In talking to an old man to-day, he told me that before the white men came here, the natives used often to kill elk on the present site of the Mission House and School. A band of elk would be surrounded and driven to a clear place, when the swiftest of the young men would rush in and spear them; the sinews of the elk were then used for making nets, with which they caught deer and swans.

January 22.—At this season of the year, the natives here have a series of social gatherings, or rather dances. To-night the chief has had one in his house, at the close of which he gave to each man four large cakes of dried blackberries; these he has just received from some relatives living some distance off. In like manner all the leading men, when they receive presents of food, give a dance, after which the food is distributed—the host and his family taking no part in the dancing, but devoting all their time to keeping up great fires, which serve to heat and light the rooms, and round which fires the guests dance.

February 21.—Sunday. Seventy-nine Indians at service. Subject of address—"The Prodigal Son;" after the address, we sang the anthem, "I will arise," for the first time.

March 3.—An Indian who belongs to the Roman Catholic Mission brought his son to school to-day; he said his heart was half with us

and half with the Roman priests, so as he attended the French Mission he wished us to accept his son and educate him.

During the last quarter the average attendance at the day school has been twenty, besides which I have had a night school three nights a week, for the young men ; this latter has been a great help to me in translating portions of the Church Service into the Cowitchen dialect.

May 23.—Only twenty-three Indians at service. The potato planting is now over, and many families are already moving off to their fishing grounds. These migratory habits are very discouraging, for we can scarcely expect to do much real good while for several months in each year the Indians are scattered about the different islands, quite out of reach of instruction, but within reach of the curse of all Indians, "the whisky traders." These degraded white men cruise about in sloops and large canoes, trading their worse than poison to the poor natives.

June.—The average attendance at our Sunday services for the last six months has been between sixty-five and seventy.

September 8.—The Rev. H. B. Owen, from the Victoria Mission, paid us a visit to-day, and accompanied me to see an old man whose arm and knee-cap had just been broken by his own son, while in a state of intoxication. Mr. Owen kindly set and bandaged his wounds ; but when I returned to see the man next day, I found all the bandages removed, and the wounds dressed with dry clay, which was evidently giving him much pain and causing great inflammation.

October 10.—Sunday service at 9 A.M. This morning the Ven. Archdeacon Reece took part in our Indian service, and baptized three infants, the parents of whom are some of our most promising adherents, and who I hope will be prepared for Confirmation by the time the Bishop returns to the colony.

INDIAN INDUSTRIAL EXHIBITION.

October 20.—Our first Indian Agricultural and Industrial Show was held to-day, and its success surpassed all our expectations ; this success is in a great measure due to the very cordial manner in which the Venerable Archdeacon and many of the settlers in the neighbourhood supported my efforts. The chief, Te-che-multo, had erected tables between his house and the Cowitchen river, which is only five minutes' walk from the Mission-house. At an early hour the Indians began to bring in samples of produce and manufacture, to compete for the prizes that we had been able to offer ; by noon there were 145 lots entered.

Two of the settlers kindly acted as judges of the produce, while Mrs. Reece and Mrs. Woods did the same for the articles brought by women, which included knitting, needlework, baskets, and many articles made with beads, &c.

In potatoes the competition was very great, and the samples remarkably good. It was quite encouraging to see the many anxious faces, while the judges were going round, all hoping that the (Red Card) might fall to their lot. About thirty-three prizes were awarded,

consisting chiefly of pigs, tools, seed-grain, shawls, dresses, &c. After which we had canoe races, and other games for the boys, closing the day with an exciting canoe race between five white men and five Indians.

I am happy to say many of the settlers in the neighbourhood were present, which will create a friendly feeling between the two races, and show the natives that most of their white neighbours wish to see them happy and prosperous.

Altogether the day passed off very pleasantly, and I feel sure it will do much good amongst all the Indians near here, by helping to raise them from their present degraded state, and inducing them to take to industrial habits, and gradually give up their migratory ones.

We trust next year to be able to offer prizes for the cleanest and best house, best gardens, and also for those who cultivate in the best manner the largest piece of land. By this means we trust before long that most of the Indians near the Mission will be induced to take to industrial habits, and gradually give up their migratory ones; of course it is needless to say that labour amongst them is up-hill work, and that we meet with many and great disappointments, still there are some signs of improvement to encourage us in the work.

Sunday, November 14.—The attendance at service to-day was eighty-four, but during the summer months (viz., July, August, September) the average attendance was only fourteen, which of course is owing to the Indians being nearly all away from their villages during those months.

THE THOMPSON RIVER MISSION.

EXTRACTS FROM REPORT, WITH JOURNAL, OF THE REV. J. B. GOOD.

THIS Mission extends its operations over about 4,000 square miles in the interior of British Columbia. Of the population the Indian tribes are numerous, and there are besides about 500 Europeans, and about the same number of Chinese. The attendance at the services and instruction has been satisfactory, especially as regards the Indians, of whom 700 are catechumens, besides children and hearers. There is an increasing disposition to seek the offices of the Church for the baptism of their children, the burial of their dead, and the due and lawful marriage of the sexes. About 2,000 Indians are connected with this Mission.

DANCE HOUSE.

December 1, 1868.—One of those vile institutions in which white men and the worst class of Indian women meet, has just been opened

within a stone's throw of my residence, and still nearer the Mission School premises. Those who frequent such dens of iniquity have no shame, and unless we can invoke the assistance of the law in putting it down I am afraid it must be allowed its swing, and is only one of many signs that this is an unhappy spot, in which we must perforce dwell until we can escape to our little Zoar on the top of the hill, which is well out of town.

VOLUNTARY NATIVE AGENCY AND REFORM.

I was pleased to hear of a large gathering of Indians taking place at the house of Kekokeamistan, formerly a very daring and open sinner, when very stirring addresses were delivered insisting upon a more rigorous attention to my exhortations and counsels, with, I believe, very satisfactory results. I am glad also to notice that the young men I have recently subjected to discipline exhibit much contrition, and are more than ordinarily attentive to the week day as well as Sunday services.

VISIT TO THE KY-YAH.

Went this afternoon to witness a large gathering of Indians in the keekwolley (underground dwelling) at the Ky-yah, where a feast was being given by Shinostum and others. A strange sight it was, although the heat was insufferable, and the smell indescribable. They professed to be all of one mind in their feelings towards me, and to be of those who resist the fascination of gambling, which seems to exert almost as pernicious an effect upon their character as strong drink. I gave them a brief exhortation and distributed a little tobacco : and on my way home could not help feeling how hard it is to break away a people like this from their old customs and make them act more like civilized and enlightened beings. My judgment is to wean them by degrees from what is noxious and to substitute something innocent in its place.

RESTORATION OF SASHIATAN.

It was with much pleasure I welcomed Sashiatan back amongst us after his long illness. He was accompanied by Naweeshistan, chief of Nicolas, who seems unchanged in his feelings towards us ; and I now look forward to a revival of our work by the exertions of these chiefs amongst their dependants, who are, after all, wonderfully led by their head men. The chief at Stryen pursues apparently a fine, bold, and consistent course ; and his example is of immense service amongst his people.

A ROUGH WINTER'S RIDE—BAPTISM OF A CHIEF.

December 15-19.—Having received a message from an old tried friend and catechumen, Mahascut, chief at Scialst or Ashcroft, that he was very sick and might not live to see me again at Lytton, I resolved to visit him at his camp, some fifty miles from Lytton. Owing to the lateness of the season the roads and weather were as unsatisfactory as well could be. The following is a *résumé* of the chief inci-

dents connected with this most interesting journey. Left home at noon on horseback, in company with three catechumens, with the intention of reaching Cook's Ferry, about half way to Ashcroft, by night-fall. Two of my companions, Poscah (once a great medicine man), and his son Charley, having to carry freight, could not keep up with us, but promised to overtake us at Cook's Ferry by the time of the native evensong. The young fellow who rode with me, Manah, is a fine intelligent and civil fellow, employed the greater part of the year with the pack-trains; he is one of my catechumens. By the time we reached our destination we were wet through, and the roads were also dangerous, stones coming rolling down from the heights all along the way; but a good Providence preserved us safe and unharmed.

When we reached the road-side house kept by two partners at Cook's Ferry, I found one deeply engaged with a number of other men gambling at cards, and so I learnt they had been employed for two or three days and nights. Having refreshed ourselves and changed our wet garments, we started off again about 8 P.M. for the keekwolley, where we were to have evening worship with the resident Indians of this locality; we found upon arrival that all had been collected into the chief's winter abode, which is one of the best modelled and constructed underground dwellings of the kind I have ever seen—and all the more surprising when one remembers the kind of tools and means at hand for constructing it. The chief, Shinimitsee, is a very energetic, influential, and earnest catechumen, and spares no trouble in carrying out my wishes on all occasions. I was joined by Mr. Clapperton, who keeps the bridge—a gentleman of good connexion and no inconsiderable attainments, as well as an example for sobriety, good sense, and courtesy. He has ever taken a kindly interest in the welfare of the Indians around him. We had a very hearty service, and the general aspect of the whole interior would, I think, have seemed not a little strange and impressive to a thoughtful beholder—old men and maidens, young men and children, all heartily uniting in praising the name of the Lord. Afterwards I gave them a stirring practical address, tempering my home-thrusts by words of love and gentleness.

The address was well received, and produced a good deal of healthy discussion. Afterwards I distributed some little tobacco, and sitting down we talked together in a less formal way about their secular wants and doings, and I sought to point out to them what I wanted them to attempt, and what I hoped to see accomplished by them in time to come.

The Government would confer a great favour by surveying off to them a proper reserve, so that they may know where to build and farm undisturbed by white intrusion. These people, however, have been terribly neglected by those who are their proper guardians; and as being the weakest part of the population they go to the wall. After a hearty farewell, Mr. Clapperton and I spent two or three happy hours together in his little shanty—profitable I trust both for soul and body; and at a late hour I retired to rest, most thankful to feel my work and labour of love in this district seemed to be bearing so much good fruit.

The next morning the weather was frosty and bright ; and nothing could be more exhilarating than to watch the first rays of the sun gilding the distant hill-tops, and to note the morning mist spread like a silvery net across the landscape, save where the sun's light here and there pierced through its covering. My escort at first consisted of a chief and some two or three of his picked followers, but, as usual, we were joined by other adherents along the way, so that by the time we reached Ashcroft we found ourselves attended by a gaily-mounted body of equestrians, with whom I enjoyed greatly a smart canter and pleasant chat ; for I always aim at making them realize how genuine Christianity is a cheerful code of truth, and denounces nothing save sin and uncleanness. About 1 P.M. we reached "Oregon Jack's," the Ranch and wayside house of one who rejoices in this modest soubriquet, but whose real name is John Dawling. He is a Romanist by education, but wonderfully civil to me, and showed me on this occasion various marks of attention. He gave me an excellent report of his Indian neighbours. Proceeding on our way we reached Selalst about 3.50, the residence of the Cornwall brothers, who are farming here on a very large scale, and whose hospitality I always share when in this extreme limit of my parish. I went at once to the abode of the sick chief, Mahascut, whom I had chiefly come to see. He, though weak and exhausted, was overjoyed at my coming, and gave me the warmest welcome. I administered to him forthwith some of the medicine I had brought with me, and then, during a smoke, we arranged the programme of our future proceedings. It was arranged we should have evening service in the keek-wolley, and I myself supported the chief in his progress from the tent to the place where the meeting was to be held. Leaning on my arm, and painfully proceeding along the trail, it was pleasant to hear him expressing his thanks and delight at my having come to bless and cheer him. In the meantime a messenger was sent off to Bonaparte requesting Sissynchute, lately relapsed to Rome, to meet me on the morrow, and formally take his leave of those with whom he had consorted for the last two years. The evening service was a most solemn and interesting one ; and the next day we had quite a large gathering, Sissynchute being present with a number of his followers, who all appeared very excited and full of wonder. I first went through an abbreviated form of our Morning Prayers in Thompson language, the Indians being all very respectful and evidently impressed with all they saw and heard. Sissynchute, after an address from me, was then put upon his defence ; he and his people avowed that the magistrate at Lillooet had insisted on the return of Sissynchute to the Romish faith. I felt sure they were mistaken, but as the chief preferred to abide by his choice I took back my certificates ; he acknowledged that I had always treated him kindly, and that he should not forget what I had taught him ; and so we parted, in perfect friendship and good-will.

Afterwards, on a confession of true faith, I baptized my sick friend Mahascut by the name of John, and he behaved most reverently ; I am told that he has always been of good report for honesty,

sobriety, and readiness to oblige from the time the whites first came to this country.

On my way home, at "Oregon Jack's," I had an interesting conversation with two woodmen, Scotch Presbyterians, who seemed glad of the opportunity of conversing with a clergyman, and in return they showed me every kind of attention during my short repose. It was quite dark when I started off with my young escort on the way home; he is our native watchman at Cook's Ferry, and his conversation, interspersed with traditions of his Indian forefathers, made the ride a most interesting one.

Among other things I learnt from him that the Indians long ago—
 1. Worshipped the sun, moon, and stars. 2. That medicine men were then made without any gross accompaniments of initiation. 3. That marriage was a simple rite amongst them, the effect of deliberate choice, and agreed to at a council of friends on both sides. 4. That the country was more prolific of natural fruits formerly. 5. That in war they did not take slaves.

We had travelled about half way, when we perceived an Indian tenement off the road, where I knew lived one of my young female catechumens, lately married to a young man who has saved a good deal through the summer, and now shares his gains with his parents during the winter season. Everything we saw upon entering spoke of quiet and contentment; they were preparing for rest. "Whonatco," the young wife, is the leader of the singing employed in their simple mode of worship, having a rich voice and good memory: we had evensong together, and then, amidst many happy greetings, we went on our way. At 10.50 we crossed the bridge. I stayed the night with Mr. Clapperton, and in the morning had service with the assembled Indians in the keekwolley; they were very attentive, and seemed anxious to be taught the good and right way.

After visiting a few sick cases among the Indians, and an English settler, I made my way back to Lytton, reaching home at 6 P.M. It is noteworthy that I was not called upon to pay for anything, both in going and returning, besides bringing back with me substantial tokens of good-will as a contribution to our Christmas festivities.

CHRISTMAS DAY.

Had service with the Indians in the school. I then made them a present of tobacco, and gave the school-boys a feast to make them feel that it was a proper season for Christian rejoicing.

INDIAN CONVERTS STRENGTHEN THEIR BROTHERS.

January 6, 1869.—I notice many marks of progress visible in the conduct, dress, and sentiments of the more sober-minded catechumens. Held a service this evening in our largest keekwolley, and had a goodly number of auditors, but the bad ventilation in these places is a severe trial to one's powers.

January 10-17.—We organized and despatched a select party of catechumens to undertake a visiting expedition across the river as far as Qualsopah's camp, not far from Lillooet, for the purpose of

confirming our followers in adherence to our principles, and conveying to them our unceasing remembrance of all who have joined themselves to our cause.

Saturday evening, January 16.—Our Native Auxiliary Corps returned this evening in good spirits, having had a most successful journey. They met with a hearty reception and hospitality wherever they came to an encampment, and had most cheering services, prolonged often far into the night. Such was the anxiety of many to hear that they followed them from one station to another. Thus our hands are sustained, and our fears of a relapse dispersed.

GAMBLING.

Having received private information that gambling was going on in one of the keekwolleys, much to the distress of most inhabiting the same, I visited it quietly in the evening and caught the offenders in the act, at which they were much ashamed, and precipitately threw the cards aside, and retreated into the shade. I spoke kindly but plainly of my sorrow at the sight in question, and then after prayer gave them an address which was vehemently received by Shako, the watchman, and assented to by all. Then asking them what they would think of a man who, instead of killing a rattlesnake, hid it about his person—explained that a man was equally foolish who always kept resolving to forsake gambling, and yet all the time kept a pack of cards close by him. Kill the snake, burn the cards, and there is an end of the danger; whereupon two packs were thrown into the fire amid much enthusiasm. Having left them all well contented, I took care to send them a little tobacco as a feast upon a sacrifice.

THE TEMPTATION OF STRONG DRINK.

A curious circumstance occurred to-day. A chief and one of his principal attendants came some thirty miles to see me, having some \$3 in a purse, and told me they had not tasted alcoholic drink for some years, but as it was New Year they would like to procure one bottle of good brandy, that they and all their friends might take a little, and then they would resume their former course of self-restraint. Of course I showed them what a foolish and wrong proposition it was to make under the present tenor of the law, and that they had better spend their money in some useful way, and forget as soon as possible their sudden craving for a stimulant that could do them no real good and might occasion them much harm. They seemed convinced by my reasoning and promised obedience. The prohibition from strong drink is essential for preserving our Indian population from rapid decimation and from general demoralization, nor should I think it safe for one's family to remain amongst them if so humane and necessary a restraint should be removed.

January 24.—One sees the good resulting from native agency; the churches full to-day of anxious hearers, many of whom had for some time been negligent, but, stirred up by the conversation and example of the stronger brethren, they have aroused themselves and were in

their old places seeking to redeem the time. Several had come twenty to thirty miles on foot, and some even further, and quite put to shame our godless white population.

DISCIPLINE.

We had several cases of discipline to adjudicate upon to-day, all of different kinds and degrees of moral turpitude, yet all needing much wisdom, firmness, and gentleness, so as to restore such eventually with love.

January 25.—Conversion of Saint Paul ; a day to me always full of happy memories, the anniversary of the day whereon eleven years ago I was ordained in Newark Church by the Bishop of my native diocese.

January 31.—Indians from an immense distance present to-day : four were admitted to full catechumenship. Two watchmen were appointed for the Qualsopah's district, and altogether I entertain the hope that true believers are multiplying on every side, and will in turn spread the good work from the several centres of operation. Thus again and again I am confirmed in my old conviction that the true way to spread the gospel of the kingdom effectually and permanently, as well as in accordance with the mind of its first and purest propagators, is to sow the Word broadcast, following the world's highways ; to enrol all volunteers into a probationary army ; to let them continue to live amidst their old surroundings as good seed amongst the promiscuous grain, and so that both should grow together—with and yet not the same.

NATIVE GRATITUDE.

Sunday, February 14.—At the close of to-day, Committum, a very steadfast and earnest catechumen, came in to ask my advice about certain personal matters of moment at the time ; and during his conversation he told me how happy he was now that he had been recovered from darkness and taught to walk in the light of God's truth. He also said how grateful his tribe was to me for my constant watchfulness over them and all that concerned their well-being ; how few sick there were amongst them, and how seldom a death occurred ; how little want this year, and how changed for the better everything was connected with his people since my arrival. This was all voluntary statement on his part, but it is only one out of many testimonies of the same kind.

INDIAN DEPUTATION—TESTIMONY TO REALITY.

February 15.—Left to-day, Spintlum, Nalee, and three others, on a visit to the Mission converts residing between Lytton and Ashcroft ; they go "by invitation," and will be away some ten days. We send them away with prayers and God's blessing. This deputation returned after a most successful visit, bringing with them a letter from Mr. Clapperton, wherein he writes as follows : "Knowing you to be heartily interested in the progress of religion amongst your native adherents, I think it

right to tell you what I had the pleasure of witnessing this Lord's day myself. At noon I walked down to the Indian lodge and found 190 adults about to commence the public worship of God. I took my seat amongst them, when one of your lay teachers, Nalee, in a sweet solemn manner started a hymn; at the proper time all took up the refrain. Then one Sohopesah delivered an exhortation, and wound up by singing another chant. Spintlum and Shinimitsee in like manner addressed the audience, when at my request another hymn was sung and the meeting dismissed till night. There is one thing that strikes me more and more about the Indian's worship, that is, *zeal* coupled with solemnity throughout; and who dare dispute that this simple worship is as acceptable to God on that account as any that you may meet with in more sophisticated lands and educated people?"

I may as well mention here how much our cause has been aided by a translation of a few of our most popular evangelical songs of Zion, and setting them to popular tunes. Once acquired they are sung universally by the Indians, and seem to have the happiest influence wherever known.

There was quite a turn out of the townspeople this afternoon to witness a body of our Indians coming into service under the leadership of three faithful native chiefs, John Mahascut being one, who was now on his way to return thanks for God's late mercies vouchsafed to him in restoring him to his wonted health and strength. All were mounted, men and women, and presented quite a picturesque and imposing appearance. I received them at the school-room, where they all dismounted; and on entering we had a long talk, and closed with evensong and address. On the morrow we had a goodly congregation assembled from various distances, and a very beautiful service followed; seven men and women were added to our catechumen list. At evening John Swaset, a baptized sick convert, was present, who offered a sensible address. It is proposed to build three Mission chapels—at Cook's Ferry, Shemicultsee's village, and Scelast. I am sorry I can render no assistance in so laudable endeavours.

PALM SUNDAY—BAPTISM OF AN AGED PILGRIM.

Hearing that poor blind Mooheel, the oldest man of the tribe, was sick unto death, I went to see him at the close of the day, and found him supporting himself with some difficulty in a recumbent position, literally "leaning on his staff," but cheerful and resigned. He has been for a long time a devout catechumen, has a very worthy wife, and as long as he could totter he would on each Lord's day wend his trembling steps to the house of God. He was overjoyed at the announcement that I had come to baptize him, and it was quite touching to witness his reverent manner, and his keen appreciation of the privilege vouchsafed to him. I gave him the name of Jacob, and felt the Holy Spirit did then and there seal my act. Thus we gather them in one by one, which like the first great drops of the thunder herald the copious shower. I am thankful to say the few I have baptized, under extraordinary circumstances, are such as I can regard

with satisfaction, and by their walk and conversation show that they have not received the grace of God in vain.

PLEASING INSTANCE OF DEVOTION.

Shooilpakken, the old chief from Nicowman, eleven miles from Lytton, nearly blind, gropes his way regularly on the Saturday, in order that he may take part in all our Sunday exercises. He remains here often with little or no food, and then on the Monday painfully toils home again. I have not a few such examples of self-denial and earnest zeal, which greatly sustain me in carrying on this work amongst them, and serve also as a counterbalance to a great deal of failure, by which one is greatly tried and cast down ; for the white population, as a whole, reject the commandments of God and refuse the gospel invitation.

JOURNEY TO NEW WESTMINSTER.

April 11 to May 10.—The health of my wife and her present condition obliged me to leave Lytton for a short time and seek a more favoured locality, leaving the Mission-house in charge of a steady native helper to look after the school and take the service on the Sunday in my absence. The following Sunday we spent at Yale, when I preached for Mr. Holmes, administered Holy Communion, and addressed the Indians assembled, who are increased in numbers since we left, and are evidently improving in every way. Mr. Holmes has a capital school of lads boarding with him at the parsonage, whose appearance on the Sunday was very creditable and pleasing to behold. On returning by myself from New Westminster I got off the steamer at Hope, where I found much employment in a Mission point of view. Here I was joined by Mr. Holmes, and we afterwards came on to Yale in his school canoe. I then walked up to Lytton, visiting the Indian stations by the way, fifty-seven miles, sleeping one night in an Indian house, administering to the sick, and doing other pastoral work.

MISSION TOUR VIA CLINTON AND LILLOOET.

May 17 to June 1.—Passing over my visit to Clinton and interesting journey across the Pavilion Mountain, in which many curious events befel me by the way, on the Thursday week after leaving Lytton I rode into Lillooet ; the river was very high and the ferry dangerous, even the ferry man himself feeling anxious at such seasons. Having visited the people in the neighbourhood of the town, I afterwards received a large body of Indians, who had come up to meet me as far down the river as Stryan, five miles above Lytton. The neat ecclesiastical structure here, which I always feel I should like to transport to Lytton, was quite full of native followers and inquirers, and we had famous services for them on the Saturday evening and Sunday following. Many of the Lillooet Indians profess their willingness to join our Church if we only station a teacher here. I hope this will soon be done. The white service was well attended, and all seemed

much pleased and impressed by what they had heard on this occasion. Amongst the number present was, strange to say, a Chinese woman—she was most neatly dressed—and I noticed she gave half a dollar when the offertory was being taken. The people of Lillooet paid my expenses, and raised a modest sum in addition to further me on my way; some Chinese merchants were among the subscribers. After a long consultation with my Indian auditors, on the Monday morning I left Lillooet for home at noon, in company with Qualsopah chief and others, who had supplied me with a horse. I slept at an Indian house kept by one who enjoys the name of Jim. I had a hard board and clean blanket for my couch and covering; and we feasted *à la savage*. Started at 4 A.M. to Robert's farm; visited settlers and Indians on my way down, and reached Lytton, deeply thankful, at 7 P.M.

July 8-14.—I will pass over the visit of Archdeacon Woods to this Mission, as no doubt he has himself fully described it.

July 19.—Wrote to the Bishop, submitting the following points of personal interest for his lordship's consideration:—

1. The raising of my income, owing to the excessive dearness of living here.
2. The appointment of a catechist here, and of a co-helper at Lillooet.
3. The securing of Petite's property as a site for Mission premises, &c.
4. The erection of a Mission-house, Institution, and Church.
5. Proper allowance for Mission contingencies.

VISIT TO THE NICOLAS VALLEY.

Started out with Sashiatan, chief, on the Saturday morning. Having reached Nicowman, I found the Indians there very busy taking salmon, and arranged to hold an evening service with them upon my return.

Having crossed the Nicowman mountains we came down upon the Nicolas River, and going up stream some distance encamped for the evening. On our way up we met the whole of Naweeshistan's camp moving down temporarily to Nicowman, attracted by the great catch of salmon there; we had a most cordial meeting. Naweeshistan joined myself and Sashiatan, where we stayed for the night. We passed on next to the Forks of Zulla, and thence on to the Clapperton Sheep Ranch, where I had service and stayed the night, and on the morning left for home. Reached Nicowman about 8 P.M. where I had a romantic kind of evening service by the watchfires, with the rushing river chining an accompaniment with its ceaseless roar. Remounting we reached Lytton at 10 P.M.

September.—My wife and family are again with me at Lytton, and our family is complete under the old roof, save our youngest child, who died during our visit to New Westminster, and is buried at Yale.

God has raised us up a kind friend in England to help us, whose bounty reached us when we scarce knew where to turn for help; we only know her through her correspondence and gifts, but take this opportunity of expressing our gratitude for her most benevolent and opportune assistance. Her unexpected present, accompanied by the continued support of my steadfast and hearty well-wisher the Warden of Saint

Augustine's, have been a providential succour to us when it was much needed.

VISIT OF GOVERNOR MUSGRAVE TO THE MISSION—ADDRESS OF THE CHIEFS.

The advent of a new Governor to preside over the affairs of this far-off and straggling stripling of the British Crown is, we trust, an earnest of a brighter to-morrow. So far as our native charge is concerned, we cannot refrain from tendering our humble acknowledgment of thanks and admiration that he should so soon have afforded us a personal opportunity of greeting him during his recent popular trip to Cariboo and the Kamloop country. A welcome address was presented to him at a numerous meeting of our converts in the school-room (which serves as Indian Church as well), headed by Sashiatan, a chief whose gratitude to me in helping him and his people to embody their sentiments in writing, and procuring an interview with the Queen's representative in this land, was fervent and touching. After the singing of the "National Anthem" by all standing, upon the entrance of the Governor I then read on behalf of my flock as follows, in Thompson, and of which the subjoined is a translation :—

"To His Excellency, Chief of British Columbia.—May it please your Excellency, we Chief and people of the Thompson tribe of Indians assembled at Lytton, wish humbly to approach you, and to offer you our good hearts, and to tell you how glad we are to see you as sent to govern us from our great and good Mother Chief, Queen Victoria. We want you to be our strong friend ; we will try to show ourselves your obedient and trusting children. We are thankful to make known to you how we are striving to become a Christian people under the guidance and teaching of Mr. Good, whose heart so pities us, and we hope you, O Chief, will do all you can to help him in his work amongst us. We are also seeking to improve our homes and circumstances, and would greatly like to have our village and lands secured to us, so that no one can make us afraid, with as much water for our use as we need. Praying our heavenly Father to keep you, O Chief, from all harm, we here end our speaking, and are Representatives of the Thompson Tribe."

Graciously receiving the document from our hands, Governor Musgrave replied as follows (a copy in his Excellency's own handwriting being presented to Sashiatan) :—

"Chiefs and people of the Thompson tribe of Indians.—I am glad to hear what you have said, and to meet you here to-day. I desire to be your strong friend so long as you show yourselves obedient and trusting children to the great Mother, Queen Victoria, who has sent me. She will be glad to learn that you are striving to become a Christian people under the guidance of your pastor, Mr. Good, and I will do all that I properly can to help him in his benevolent work. I have seen with satisfaction, in the country which I have passed through, that there was evidence of some endeavour to improve your

homes and circumstances. No one can make you afraid. It will be my duty to protect you in the enjoyment of all rights conferred upon you by law, and of the reservation of lands which have already been made. And I hope that the heavenly Father will guide me in the performance of my duty.

“A. MUSGRAVE, Governor.”

The interpretation of this kind and considerate reply elicited much satisfaction from those for whose benefit it was given. We then had a brief evening Liturgical service, and after the blessing our Indians gave three hearty cheers as the Governor, in company with the Hon. J. W. Trutch, was leaving the room. The Governor afterwards gave them a handsome present of tobacco and ammunition, with apples for the schoolboys. In a private letter to myself from Yale, his Excellency observed :—“I congratulate you upon the success, so far, of your labours in a field difficult to work ; you have my best wishes for your welfare.” As a proof of this readiness and good-will, I may add that Governor Musgrave is willing to afford us every facility for acquiring a new site for our Mission work in the neighbourhood of Lytton, and has promised to supply me, if in his power, with a set of pictorial Biblical illustrations as used by the common schools of this colony.

VISIT OF ARCHDEACON WOODS TO THE LYTTON MISSION.

Extracts from his Report, June, 1869.

Monday, June 7, 1869.—Started on horseback from Yale for Lytton. Much pleased, as I rode through Spussum, to trace, as I imagined, the pattern of the Hope Farm in the Indian garden grounds. Conversed with many Indians on the road, who all welcomed me as *Mr. Holmes's friend*. Rested the night at Boston Bar.

Tuesday, June 8.—Started at daylight, still on my way to Lytton. From Boston Bar on, more particularly from Boothroyds, I found I was gradually getting amongst Mr. Good's Indians. Whenever I met any, I had only to name Mr. Good, and claim to be a friend of his, and I was at once *their friend*.

After a fatiguing ride, for the heat in the Canyons was very great, I reached Lytton in the afternoon, having been met by Mr. Good some miles down the road, and rested the remainder of the day.

Wednesday, June 9.—Gave up this day chiefly to rest. Visited some prosperous farms on the other side of the Fraser in company with Mr. Good, learning during our walk much of his method of dealing with the Indians, and of his work in general.

June 10, 11.—Inspected the Mission premises, and also visited a property in the neighbourhood, which it is proposed to purchase, in order to supply to the Lytton Mission industrial work, the want of which is a serious drawback to the Mission at Lytton, only to

be estimated by those who have seen the farm at the Hope Mission, and have learned what a link it is in binding the Indians to Mr. Holmes and the more important element of his work.

THE SCHOOL—ASSISTANCE WANTED.

The pupils of the Mission School were scattered amongst their families, so that I had no opportunity of seeing them *as a school*. The *berrying* season was just commencing, so that for the most part the Indians were all scattered from their villages, and were out in camps through the berrying grounds; and though they assembled in considerable numbers to the various services, yet I had not the opportunity of observing the actual working of this Mission with the same degree of accuracy as I was able to observe that of Hope and Yale. Mr. Good finds it difficult to carry on the school regularly, owing to the calls on his time for visiting distant tribes, which visits take him away from Lytton sometimes for a month at a time, a visit to Boston Bar involving a ride of thirty-seven miles, seventy-four there and back, besides the turning aside to the Indian villages lying between his district, extending even to 120 miles in another direction. It will be seen then that to work this mission efficiently it requires:

1. A suitable site for the industrial training of the school.
2. An assistant who will either take some of the outlying districts off Mr. Good's hands, or, working with him in Lytton, will enable him to visit outlying districts without interrupting the work.

EVENING SERVICE—INTELLIGENCE OF THE INDIANS.

Saturday, June 12.—The Indians now began to pour into the town for the services on Sunday. Troops of horsemen continued to arrive all day, till the town seemed quite full, the mission-yard and out-buildings being heaped with saddles, blankets, and all kinds of strange riding gear. Had many interesting interviews throughout the day with various parties of Indians as they arrived, each chief being formally presented to me by Mr. Good, and assuring me of their love and affection for our Anglican Mission amongst them.

The Evening Service was held in the Mission School yard, there being no building capable of accommodating the crowds which had at this time assembled. The earlier arrivals had been at the trouble of decorating the yard with green branches; and as we stood in the light of the setting sun with the Mission flag over our heads, and the earnest attentive worshippers gathered round us, sitting, kneeling, and even lying on the ground, I felt that I was looking upon a scene not easily to be forgotten. But the opening hymn is given out, and the first notes of the harmonium call all to their feet, and then I could not help noticing the difference between these Indians and those whom I had met at Hope and Yale. The Lytton Indians possess more life and apparently more intelligence than those lower down the river. I noticed too that when I spoke to them they were more ready to comment, among themselves, on my words, while in repeating the responses and joining in the psalms and hymns, they were all equally earnest and devout.

INDIANS AT DIVINE SERVICE.

Sunday, June 12.—Morning prayer for the white population, of whom there are very few. Immediately after the Indian service began, held as before in the school yard; there were even more present than last evening, many having come in in the early morning who had camped outside the town on the Saturday evening. And both at this and the Evening Service afterwards, there was manifested the same intelligence and apparent devotional feeling which I noticed at all the services.

In order to test the amount of knowledge possessed by the Indians, instead of simply speaking to them, I drew them on to speak to me, to give me their ideas of some of the simple lessons of Christian doctrine, and certainly I had no reason to be disappointed on this head.

Monday, June 13.—A farewell Morning Service, at which we once more worshipped together, and then, saying farewell to the Indians individually, I turned my horse's head down road, having much to ponder over, and much to bless God for as I rode along (in company with Mr. Good) over that most wonderful road which carries you through the Cascade Mountains above the rushing torrent of the modern Pactolus, the gold-bearing Fraser.

Tuesday, June 14.—Reached Yale at 6 A.M., having ridden through the greater part of the night, hoping to catch the down river steamer, for which, however, we were too late, and so started down river in a canoe, reaching New Westminster at 9 P.M. same day.

REVIEW—THE WORK REAL.

On reviewing the events of this most pleasant visit, and forming, I hope, an impartial estimate of the work carried on amongst the Indians of that whole district, I do not hesitate to express my thorough conviction of the *realness* of the work. The Indians seem to me to be *thoroughly in earnest* in their desire to know more of the Christian's God and the Christian's Book. I think we should be unwise if we were to strive to *hurry* the work. Let all who feel an interest in this and such work, with earnest prayer and humble faith, leave it in God's hand, who, in His own time, and according to His own way, will manifest His work and His glory.

Let it be ours to see that no suitable instrumentality be wanting for the success of His work. It will, I trust, be His to show us in time that our labour has not been in vain in the Lord.

HOPE AND YALE MISSION.

THE Mission to the Indians on the Fraser River, under the care of the Rev. D. Holmes, affords increasing cause for thankfulness. We subjoin some extracts from his journal and letters to the Bishop, which will be interesting to all who have this good work at heart.

ANXIETIES AND DIFFICULTIES.

My own health renders me at times anxious about my work, but after working incessantly at Yale, a trip up the country generally so far restores me, that I am enabled to continue my duties without much difficulty ; still I am far from robust.

The building which your Lordship desired me to inquire about at Texas Bar has been pulled to pieces by the Indians, or it would doubtless have proved most serviceable to us on the ground which we hope to purchase as a church or school.

January 5, 1869.—We are snowed up on all sides, and have had neither letter nor paper for the last six weeks, but still, on the whole, the winter is a very favourable one. We sadly want a new building at Yale, as the roof on our present building is not even sufficient to keep the snow out of the interior, and the church during the services is bitterly cold. Subscriptions are started for a new one. The white population decreases rapidly, which is a cause of great sorrow to me, but the work among the Indians is hopeful. I am not aware that there is any lack of interest felt among the Indians or among the whites, in reference to me or my work, but the work itself continues unabated. My wants and needs will be better narrated by Archdeacon Woods, who kindly paid me a visit during the past year ; his account will contain many things of which it is better that others should speak than myself.

DEVOTEDNESS TO THE WORK.

In Mr. Holmes's letters there are no extravagant professions of zeal for the cause, and yet throughout them there breathes such a spirit of devotedness and self-sacrifice that cannot but impress the reader with the sincerity of his work, and confidence in the ultimate success of the Mission. The following short extracts selected from his letters, in which they appear incidentally and casually inserted, will illustrate this Christian ardour and devotion :—

November 16.—I visited the settlers along the banks of the Fraser making a week's tour down stream. We had eight services at the various villages, and these, with my visits to the settlers, occupied the whole week until Saturday, when I returned for my Saturday night and Sunday services at Yale. We have daily services for the Indians, which are very well attended. We shall soon establish these at Spuzum, and I shall not be content until we have them in every village.

Will you kindly send me my quarter's stipend as soon as you can, as I have to purchase everything for cash, and I find it very difficult to do this, even denying myself the common necessities of life.

Money is so scarce with me, and remuneration for labour so dear, that I have myself worked with my coat off, the glass standing at 130° in the sun, at the Indian Church, thus saving five dollars per day by my own work.

MISSION ITEMS AND PROGRESS.

My visits are apparently valued very highly by both white and Indian population on the banks of the Fraser. Our services in the various villages are always well attended, and anxiously looked forward to.

My school is going on as usual; the boys are making progress, and they form a good choir for the Indian services. We have service at 8 o'clock A.M. and 4 o'clock P.M., and however unfavourable the day may be we always have some. The Sunday services are well attended.

We had very interesting services at Christmas. The Indians helped me to decorate the church, and our work was highly commended. The snow coming in through the roof made it very trying. We had an early morning service in a skamill; about a hundred were present. The church was crowded at noon; the rest of the day was kept as a holiday.

January 5, 1869.—I have been soliciting the people for subscriptions towards the new building at Yale, and have succeeded better than I had anticipated; about 250 dollars are promised.

Sunday, January 10.—A snowy wet day; the roads are dreadful, yet about 110 were present in church in the morning, and 64 in the evening; yesterday evening there were 61 at prayers—a hopeful sign of earnestness.

The son of Humsinna, chief, Spuzzum, is at Yale, for the purpose of learning the Liturgy. He has mastered a good deal, and when he knows it well, we shall establish a daily service at Spuzzum. The way in which this daily service is appreciated here at Yale, may be gathered from the following statistics of attendance; a fair specimen of what is daily going on:—Friday morning, 26; evening, 50. Saturday morning, 28; evening, 70. Sunday morning, 185; evening, 150. Monday morning, 60; evening, 48.

March 8.—On a recent visit to Hope I met with the chief of Saelis, a tribe between the head of the Harrison River and Douglas. He wishes me to go again to them, and in the meantime he will assemble his tribe and talk the matter over. We are getting a good hold upon the Indians on the Harrison River.

On my way back I held service at Cheyahan in the native language. Some of the settlers at Chilowak are desirous of having the ministrations of the Church amongst them, and to have a small church. One offers me twenty dollars, another ten, and labour. There are many Indian Catechumens who want to be baptized, but are deferring their baptism until the Bishop can again come among us.

There is a fine opening for a new Mission among the Indians at

N. Westminster, who are not scattered about there as they are upon the Fraser, but congregated round a common centre.

The winter is now gone, and I hope to commence operations at Hope next Monday. The schoolboys are busy making a large net for catching salmon.

March 20.—I have just returned from Hope, having been there since Monday. The boys have made a commencement on the farm, by clearing the land between the small stream and the mountain. I intend to reserve the whole of this for school purposes.

We have the ground prepared, and the cedar posts for foundation of the building at Yale.

On Easter Monday we commence the farm, and shall have a great deal of land under cultivation this year. On Easter Tuesday I am to visit the Saelis tribe on the Harrison River ; one of the chiefs attended church here last Sunday.

The farm induces the Indians to settle down to one place, so that a permanent hold may be gained upon them. There are sixty allotments this year (a quarter acre each), besides an additional four acres of wheat, oats, peas, turnips, &c., which the Indians have cultivated. The boys have about three acres under cultivation. You will be glad to hear that my Indian church (at Yale) is nearly completed ; I anticipate having it opened in about a fortnight. I expect the Archdeacon, and probably Archdeacon Reece, and I have invited the Dean.

EXCURSIONS WITH THE SCHOOLBOYS.

I left Yale on Monday last, November 16, in a canoe paddled by my crew of schoolboys, with whom I continue to make many excursions. We had services at several villages along the river, and visited the settlers as far down as Squa. We took our large canoe and flag and bell ; the boys were a great assistance in the services.

March 8.—We left here last Sunday afternoon, soon after morning services, for a tour down the river as far as the Sumas. Our party consisted of the boys and seven Indians in two canoes. In the evening we held services at Hope ; nearly all the inhabitants were present. On Monday morning we started again down the river and held services at seven villages, returning here at the end of the week.

I should very much like to see an Institution for Orphans at Hope under an experienced matron ; it would be of great service. But the Indian Church School must be the first thing. We may hope eventually to accomplish both these, and have besides churches of small size in the various Indian villages along the Fraser and Harrison Rivers within reach of this Mission.

VISIT AND REPORT OF ARCHDEACON WOODS.

SETTLERS WANT THE MEANS OF GRACE.

June 2, 1869.—Left New Westminster on board the *Lillooet* ; noticed amongst the freight a steam thrashing machine going up river to a

settler whom I had known some five or six years since in Victoria as a poor man ; met on board more than one up-river settler, with some of whom I had opportunity of interesting conversation. I gathered generally that though the settlers on the Lower Fraser are for the most part doing well, yet that they would be glad to dispose of their farms, the reason given being the want of advantages for their families, social, educational, and religious ; so that money and wealth do not seem to be so much regarded by those I spoke with, very properly, as a higher and better object.

INCREASE OF SETTLEMENT.

I observed a marked difference along both banks of the river since my first visit in 1861. Settlements every few miles, and parties of men and teams waiting either to deliver or to receive freight ; and I could not but think that with so much work to be done, and so many promising fields of labour, what a blessing it would be if we had an efficient Mission working from New Westminster as a centre, and sending our priests and lay agents into all places where settlers are to be found, the Mission at New Westminster carrying on meanwhile a school for half-breeds and others ; this supplemented by a sisterhood, would give the Church a wonderful power for good.

ARRIVAL AT HOPE.

Reached Hope at 4.30 A.M. on Thursday, June 3. Met here by Rev. D. Holmes, and taken by him to the parsonage, which he occupies with his Indian schoolboys.

The only things unchanged at Hope since I first saw the town in 1861 are the river and the mountains. I could not but recall those grand and blessed words, "As the mountains are round about Jerusalem, so is the Lord round about His people from henceforth even for ever." Hope may change, may flourish or decay, Jerusalem be destroyed, His people may prosper or be in adversity, but the Lord is ever the same.

INDIANS AT CHURCH.

After a capital breakfast, for which the host at the simple restaurant, the only one now left in Hope, would accept no payment, on the ground as he said, "we were working for the common good ;" we went to church, where a few tolls of the bell in the still morning air brought together a congregation of thirty Indians ; service was conducted by Rev. D. Holmes in the native language. The Indians were reverently attentive, responding audibly and apparently with understanding, joining in the chants and hymns with earnestness and devotion,

After morning prayer I gave a short address, interpreted by Mr. Holmes and an Indian. It was necessary to have two interpreters, as the Indians present represented two distinct dialects.

From the church, Rev. D. Holmes and I walked to the *Farm* on the Quo-qui-alla.

THE INDIAN FERRY.

The bridge which spanned the river when I had the pleasure of receiving the Bishop's hospitality at his encampment in 1861, has been

long since swept away, and yet the Indians holding allotments on the farm must cross and recross the clear cold rushing waters, which race like a mountain stream over the round smooth slippery boulders which compose its bed.

To enable them to do this in a way more safe and more satisfactory than fording, they have themselves established a *ferry*. They have selected an old man, who through some accident is lame, for whom they have built a house on the right bank of the stream, where he, his wife, and two or three bright-eyed little grandchildren live, and they guarantee him a sufficient supply of fish, berries, &c., his duties being to ferry over all comers without distinction, free of charge. As Indians from a distance often come to visit the farm, his instructions are to allow those whom he has no reason to suspect of hostile intentions to visit it freely by themselves, and make their own observations; while, if there be any reason for suspicion, he is to accompany the visitor and give him every information, while at the same time he sees that he does no hurt.

THE FARM AT HOPE.

The farm I find divided into sixty quarter-acre allotments, for each of which the holders pay as rent several days' labour in the year, which is expended in fencing, clearing, draining, &c. Besides the sixty allotments, there is a space of, I should think, about seven acres cultivated for the common good, and then beyond the stream, which drains the whole farm, lies the school garden, containing about two and a half acres, and worked entirely by the boys of the school. The neatness with which this portion of the farm is cultivated would do credit to more skilled workmen. Half the produce of this garden is given for the general benefit of the Mission, while the other half is devoted for the special benefit of the school. The crops contained on the whole farm consisted of timothy, wheat, oats, Indian corn, peas, turnips, white and Swedes, potatoes, carrots, parsnips, French beans, squashes, cabbages, and flax.

THE INDIANS BENEFITED BY INDUSTRY.

To those acquainted with the habits of the Indians—how they have hitherto lived from hand to mouth, as we say, their only *stores* being salmon, berries, and potatoes—the cultivation by them of the above crops will be significant of more than the mere *industry* required for their production. Peas, carrots, parsnips, and Swedes imply additional winter stores; oats and wheat raised in small quantities imply *poultry*; while other articles indicate an improvement in the nature of the food daily consumed.

Having thoroughly examined the farm, both as to its present state and its further capabilities, I returned to the ferry, where I was pleased at receiving an offering of freshly gathered strawberries, two of the schoolboys who had crossed with us, and whom we had left at the ferry, having occupied the time of our absence gathering them for the "Tyhce la Plate," as they were pleased to call me.

EXCITING CANOE VOYAGE.

At noon same day we started up river for Yale in the school canoe, paddled by the schoolboys, twelve in number. I have seldom enjoyed a canoe trip so thoroughly. The boys sang and chattered as boys will, and seemed fully to enjoy the bright and glorious day and the rushing river, in places roaring and swirling like a torrent, but never even for a moment did the measured click of the twelve paddles cease. More than once I timed the paddle stroke, and the number per minute never once varied, unless when passing through a riffle stronger than usual, it became necessary to put on *more steam* and work the paddles with a quicker stroke. Once, too, we met with what might have been a serious adventure in passing "the Sisters." It was thought advisable that all the Indians, with the exception of the lad in the stern who steered, should get out and haul the canoe up stream against the very strong current caused by the two huge rocks in mid-channel. Of course the duty of the steersman was to keep the canoe straight, heading up stream, and so long as he did so we who remained aboard were in perfect safety, though the water gurgled and roared as it rushed past us, at times even rising quite to the level of our gunwale and seeming to spit angry drops at us, who were thus asserting our mastery over the rushing waters. Just, however, as we reached the point where the current ran strongest, the steersman's paddle snapped, and in an instant the head of our canoe was thrown athwart the stream with the full force of the water on our broadside. No earthly power could hold us in such a position, nor could our canoe have borne for many seconds the force of such a stream as then rushed against her; had the boys at all lost their presence of mind and half of them in their flurry let go the rope, the other lads must have been drawn into the stream; they held on just for an instant, then all cried as with one voice, *luckit* (let go), and in another moment the canoe was rushing down the stream at the mercy of every eddy and current formed by the huge volume of water which was pressed out of its place by "the Sisters." Reached Yale in safety at about 8 P.M.

INDIAN SERVICES AT YALE.

Friday, June 4.—Seventy Indians present at morning prayer, after which spent the whole forenoon with Mr. Holmes making myself acquainted with his work and general position. His whole stipend is the grant from the S.P.G. of 150*l.*, the 50*l.* promised by the inhabitants never being fully made up, and what he does receive from the churchwardens being expended entirely (almost always exceeded) by him on purely Mission and Church work, none of it being appropriated for personal expenses.

150 Indians present at evening prayer. The whole service, both morning and evening (as at Hope) is conducted in the Indian language, and the congregation seemed to understand not only what is said to them, but what they themselves say in the responses, psalms, and hymns, in all of which they take their part heartily. I spoke to them after

each service, what I said being interpreted by Mr. Holmes and one of his Indians.

LAYING THE FOUNDATION LOG.

Saturday, June 5.—A crowded church at morning prayer. From the church we went direct to the site of the school church, for the purpose of laying the foundation *log*. The situation is well chosen, being close by the Indian village, just where the up-country road enters the town. I could not but recall what the Indian village was when I visited Yale eight years ago; gambling, medicine work, dirt, and disorder marked every portion of it; and now as I looked down from the brow of the hill on which we were about to raise a house to God's glory, and for the temporal and eternal welfare of these His still heathen children, I was thankful to Him for the order, quiet, cleanliness, and signs of industry which were manifest throughout the whole village, while our *Mission flag* floated in the morning breeze from its staff before the house of the chief; and looking round it seemed as though the Church was taking possession in Christ's name of the heathenism of the place.

The red Cross floated over the Indian village, the red Cross floated over the heads of the hundreds of heathen who were gradually assembling from all sides to lay the foundation of what should be *their* house, while it would be emphatically His house; and if you turned in the direction whence you heard the sound of the bell summoning all to the blessed work, you still saw the red Cross floating over the little church and parsonage in the distance.

While we waited, I could watch the Indian congregation gathering in from all quarters; horsemen coming in from the up-country road; men, women, and children thronging up from the village at our feet, down from the hill-sides rising above our heads, in from the town lying between us and the river, and across the open space between us and the church, where we had worshipped together an hour before; while the mighty Fraser roared through the canyon close by, and the little mountain torrent fell in a series of cataracts and rapids from the mountain above, and the glorious June sun shone over all as if glad at the work about to be commenced.

Presently Mr. Holmes gave out the hymn with which it was arranged the service should commence, and which it was intended should act as a signal for the assembled Indians to gather closer round us, and so in the presence of about 300 Indians, and with the assistance of the chiefs of the tribes, I laid the foundation log of the Mission Church School, "in the name of the Father, and of the Son, and of the Holy Ghost." May the blessing of the Holy Trinity ever accompany the work to be carried on there.

THE FOUNDATION LAID WITH THE HEART.

An incident of no small interest occurred just as we were about to lay the *foundation log*. I had explained to the chiefs the evening before that I wished them to put their hands to the *log* along with me, giving them to understand that their doing so would be on their part a pledge to stand by the work to the end. In giving this explanation

to them I had expressed disappointment at the absence of the chief from "Spuzzum," who was prevented by illness from coming into Yale. The circumstance had escaped my memory, till now, just as we were about to lay the log, the Spuzzum chief was led up on horseback, "packed" in his blankets, the other chiefs having sent a special messenger for him at early dawn, in order that not one should be absent. The poor fellow, who was suffering badly from rheumatism, was carefully lifted from his horse, and laid upon the ground in his blankets, and though unable with the other chiefs to put his hand to the log, yet, as he afterwards expressed himself, "*he laid the foundation with his heart.*"

THE MISSION WORK SUCCESSFUL.

The service for the occasion had been rendered by Mr. Holmes into the Indian tongue. Next day, Sunday, the church was crowded to suffocation; several of the European congregation who attended the evening service for the Indians expressed themselves highly gratified at what they witnessed.

This whole Mission, the Hope and Yale Mission, under Mr. Holmes is a real work. The farm at Hope is an incalculable advantage to the Indian work of the whole district, and I trust that the time may very soon come when either there or on the land midway between Hope and Yale, which also belongs to the Mission, we shall see an Industrial Establishment as part of the machinery for the evangelizing of these native tribes.

SECOND VISIT OF ARCHDEACON WOODS.

OPENING OF THE INDIAN CHURCH AT YALE.

August 25, 1869.—I have just returned from Yale, and will give an account of a visit which was to me full of interest.

As I had taken part in the commencement of the building of the School-church, Mr. Holmes was very anxious that I should be present at its opening. I felt that even at an inconvenience, even to the leaving of my place here unsupplied for a Sunday, I ought to give all the support in my power to one who is as earnest as Mr. Holmes, and to a work so full of interest, and promising such results as his work. Mr. Armstrong, my churchwarden, accompanied me, as I wished that there should be some one amongst our laity who could speak as to what he had himself seen of our Indian Mission work.

Sunday, August 22.—We reached Yale at about 9 o'clock, A.M.; were met by Mr. Holmes, and went at once to the parsonage; morning prayers at 11 o'clock, A.M. The congregation was considerably larger than when I visited Yale in June last.

In expectation of my arrival, Mr. Holmes had given notice of the celebration of the Holy Communion, so that we had a *full service*. The Christian congregation having dispersed, the Indians gathered

into the church till it was full from end to end, every available space being occupied ; and now I felt that I was no longer addressing strangers, as I saw so many faces familiar to me. I did not attend the Indian Service in the evening, as I had to visit two or three English residents, and I knew that my time would be so fully occupied on the morrow, that I should not be able to do so. Mrs. Good, who was in Yale, had lost her youngest child a week before, and her second boy was even then lying dangerously ill. Mr. Good had arrived the night before from Lytton, where he had been at the time of his child's death, nor was he able to reach Yale in time to be present at the funeral.

Monday, August 23.—Went early to the new Church-school, so that I might have time to examine the building. It is a well-lighted, well-ventilated building, forty-two feet by twenty-four, exclusive of the so-called *chancel*. I was glad to observe that my churchwardens of Holy Trinity, New Westminster, had been able to help Mr. Holmes. I recognized in his new building the old pulpit, chancel rails, and a few old benches saved from the fire of the old church. I lent him, with the concurrence of the churchwardens, the bell of the Indian School, built in New Westminster on a rental lot, the lease of which expired some months since, besides which I have given him the buildings so erected for the use of his Indian schoolboys, and for the Hope Farm ; these buildings must have been either moved or sold, and in the present state of New Westminster I knew that there would be no use in offering them for sale.

ADDRESS OF THE CHIEFS.

The tolling of the bell soon gathered the Indians into the building, and a few of the townspeople were also present. The Indian chiefs, as well as some of the leading men of the tribes, met me at the door, and through Mr. Holmes presented the following petition :—

“ *Yale, August 23, 1869.*—We, the Indian Chiefs now present, on our own behalf, and on behalf of the Indians of the district, beg the Venerable the Archdeacon of Columbia to declare this house opened for teaching the truths of Christ's holy religion. And we promise for ourselves, and for our people, to accept such teaching, and to maintain the building and Mission to the best of our power, God being our help.”

To this I replied :—“ Acting for the Right Reverend the Bishop of Columbia, and as his Commissary for the portion of the diocese, I am ready to grant the request of the petitioners.”

We then entered the church and the service proceeded. At Mr. Holmes's request, I had a few weeks before given him a form of an opening service, which he had rendered into Indian, so that it was already familiar to his schoolboys and to others amongst his Indians, and so when now used all the responses, psalms, hymns, &c., were entered into by the majority of the congregation.

After a short address to the Indians, I said : “ Acting as Commissary for the Right Reverend, the Bishop of Columbia, in the name of the Father, and of the Son, and of the Holy Ghost, I declare this building

open for the teaching of the truths of Christ's holy religion, and for the use of the Indian Mission in connection with the Anglican Church."

FIRST INDIAN OFFERTORY.

The service then proceeded, and at the conclusion two Indian chiefs came up to the chancel-rails, and having received the offertory basons, carried them through the congregation and brought back twenty-seven dollars (about £5 10s.); I believe the first offertory ever taken from an Indian congregation, and as I humbly presented it and placed it upon the table, I offered up a silent prayer that it might be accepted as the first-fruits of a rich and glorious harvest; in which not money only, but hearts and lives and souls shall be gathered in to the treasure-house of God. A hymn was then sung, afterwards I pronounced the blessing, and after a short pause Mr. Holmes and his schoolboys sang a few verses of another hymn; during the singing of the last verse of which I passed into the vestry-room followed by Mr. Holmes, his schoolboys, two-and-two, closing the procession.

There were only six white adults present, so that it is evident that the Indians must have given very generally, and it is to be remembered that many of them came from a distance, and probably had no money with them; the idea of the offertory only being presented to them the day before (Sunday).

AN INDIAN I. O. U.

We found amongst the coin a small piece of white paper, roughly torn in a circular shape, about the size of a half-dollar. Mr. Holmes says he has no doubt that it represents some money, and will be redeemed in time; of course at present we do not know from whom it came or what it represents, but I have asked Mr. Holmes to let me know so soon as he learns anything about it, and I quite expect to be able to tell you in some future letter of the Indian's I. O. U. having been duly redeemed.

INDIAN OFFERINGS.

Besides the offertory given on the occasion of the opening service, it is, I believe, the intention of the Indians to provide a carpet for the chancel of *their own work*, and a cover for the Communion table, though of course as yet it has no right to such a title.

A MISSIONARY'S INFLUENCE.

In the evening of the same day Mr. Holmes delivered a lecture in the school-room, to which he invited the public. I was much pleased to see the large attendance, chiefly *men*, and on speaking with a friend afterwards of the interest manifested in the lecture, as shown by the numbers present, as well as the growth of the congregation, he accounted for it by saying that many of the men of the place, though at present they cared little or nothing for Missions or for Church work of any sort, yet *believed in Mr. Holmes*, and are glad in any way they can to show their regard for him.

The captain of the *Lillooet* having kindly detained his boat one day, I was enabled to start down river on Tuesday morning, the 24th inst., reaching New Westminster about 2.30 P.M.

REALITY OF THE WORK.

How many there are in England who, could they have made this trip with me, would be willing to help forward such a work as would then have been placed before them—a quiet, true, earnest, real work ; a work which commends itself to those on the spot who look at it with no very friendly eyes ; a work which is already marked by some degree of success, and on which we much believe the blessing of God to rest ; a work carried on with much self-denial by Mr. Holmes. I wish I could convey to those at home the strong convictions which I myself feel of the real value of this work, as well as the frequently expressed opinion of men of all classes, that the Indians *are* improving in morals and general conduct since the working of this Mission amongst them. It is quite true that such men, mere observers of conduct, do not trace the change to any very high or pure motives, but while we have *their* testimony as to the actual improvement, we have the sounder judgment of Mr. Holmes as to motives and influences working that improvement, and he assures me that they are (many of them) striving to be better men and women, because of their increasing knowledge of God's Word, and that the religion of Christ, which they wish to embrace, demands truth and purity and love.

SATISFACTORY ACCOUNTS OF THE FARM AT HOPE.

I had not time on this occasion to visit the farm at Hope, but I heard from Mr. Holmes very satisfactory accounts of the work there. The crops were being harvested, and promised well. Mr. Holmes told me that he had already sold his turnips for 110 dollars. He came down as far as Hope, the same morning that I left Yale, for the purpose of having his oats cut.

SALMON IN ABUNDANCE.

The "take" of salmon this year has been most abundant, so that there is every prospect of the Indians being well to do in the winter.

REDEMPTION OF THE I. O. U.

September 13.—I mentioned the fact of a piece of paper being put into the offertory on the occasion of the opening of the Indian School-church at Yale ; and now I have something more to tell you about it. An Indian woman hailed Mr. Holmes on his way down the river next day : " Mr. Holmes, Mr. Holmes, come here !—I had no money yesterday, I put a paper on the plate, here is the money to-day," and she handed him a quarter-dollar. So our anticipations were realized.

LETTER OF MR. HOLMES TO THE BISHOP.

January 1, 1870.

"I am under the impression that my last letter must have been lost, as I have not heard from your Lordship since you left the colony; but I occasionally hear an echo that you are stirring up the hearts of our Christian friends. I greatly miss your kind letters which I used to receive; but I know you must have numerous engagements. I am sure that you will be glad to hear that the work in my district is continuing to progress, and that we are gaining ground. The services continue to be well attended, and there seems to be more stability in the minds of the Indians, which shows that they are actuated by something more than mere impulse.

"Just now there seems to be a move throughout my district towards us; I pray God it may end in good.

"I had better give a condensed view of my labours during the time that you have been absent from us. I will first mention the proposed School-chapel, which was in hand when you left, and which was opened by the Archdeacon in August. The building is said to be a very good one; and I assure you that we are all quite proud of it.

"An Indian chief asked me the other day if the whites were not coming to the church. I asked, why? He said, 'Because it is so good for them.' The Indians prepared the ground, and cedar posts for foundation. With the assistance of the Indians I planed the whole of the timber, so that we have a smooth building. I assisted every day to build to keep down expense. We had a large gathering at the opening, and several friends were present. An appropriate service was held, and addresses delivered by the Archdeacon. In the evening a lecture, at which we took \$25. I gave a second lecture the week before Christmas, which realized \$21. The total cost of building and interior work, \$763, of which sum \$666 5C. is paid; the remainder is owing to myself.

"When the Governor visited Yale I tried to get a grant of the land, and thereby terminate the lease; but he was afraid to do so, as it would open the door for others. However, he said that we should not be disturbed. He attended church the two Sundays he was at Yale. When the steamer arrived, the bell was ringing for service, and we prolonged it in order to give the party time to come to church. All came, and we had a good service.

"The New Westminster friends have given me the house that Mr. Cave had for a school, which I have removed to Yale, and with the assistance of an Indian I put it up behind the parsonage. It makes a good house for the boys.

SUCCESSFUL INDUSTRY.

"The Mission Farm at Hope is thriving; sixty-three allotments were under cultivation this year, and a large amount of produce was taken

by the Indians. I asked one Indian how many sacks of potatoes he had. He said plenty. He said also, that before I commenced Indians had no potatoes, &c., but now their hearts were glad because they had plenty of food. Besides their allotments, we had about three acres cultivated by the boys, which gave us plenty of potatoes, &c. Besides this, the Indians cultivated wheat, peas, beans, oats, turnips by the half, *i.e.*, half for cultivating. I have a small fund to start with when the winter is over. I will give you a statement. Eighty sacks of potatoes I sold to Walker, to be replaced by \$80 worth of timber to build a barn on the farm, and house near the Co-que-alla for watchman. Then, besides, I have \$75 from produce in cash to start with. Besides this, the cable is paid for, and I have 2,000 shingles ready for watchman's house; so that I think I may congratulate myself upon results. We are preparing to repair the whites' church at Yale, and to make it warm and comfortable; timber is on the spot, \$35 being subscribed for the purpose. I should like to make a chancel to the church, but have not the means. The whites' services are improving a little; Christmas Day was a happy day to us all. I felt the service to be most refreshing; not only the whites' service, but the Indians also. I had early morning service for Indians, 11 A.M. for whites, and 12.30 again for Indians. Afterwards I gave them five sacks of flour, and \$5 worth of tobacco, and sent them home glad. Afterwards, I was quite prepared to do my part in the substantialities of the festival at Mr. McKay's. Mr. O'Reilly was with us. They are both right-hand friends.

CHURCH WANTED.

"The next enterprise that seems to meet my attention is a small chapel for Spuzzum. The son of Humsinna (chief) conducts services daily in their house; if a friend in England could be prevailed upon to give £10 for this purpose, it would be sufficient with Indian help, and I would assist them to construct it. It would be doing a good work, and would gladden many hearts."

THE CHYMSEAN MISSION.

ONE of the surest testimonies to the efficiency of the Mission work at Metlacatla is afforded by the fact that the heathen tribes around, impressed by the blessings enjoyed by the Christian settlement, constantly request that Mission teachers may be sent to dwell among themselves. The most reluctant, and formerly even the most antagonistic, of the natives are now ready and glad to listen either to the Missionary or his native teachers. The scene on the Sunday is one that would fill

the heart of any devout and earnest man with deep gratitude to the Almighty, presenting as it does such manifest tokens that He is working there of a truth. When the bell rings out its morning summons to the house of worship, old and young with one accord wend their way thither ; visitors from surrounding Indian tribes are constantly present to swell the throng which flock to hear God's Word, and hardened sinners, murderers, gamblers, offenders of the deepest dye, truly penitent, seek in Christ's name pardon for the past, and grace to amend their lives. The church is full, and the services as hearty as those of earnest, loving hearts can be.

NATIVE TEACHING.

After the Sunday services many of the young and middle-aged Indians reassemble for reading the Scriptures, and considering what has been taught. The males, numbering about 100, are superintended by four native teachers ; and the females, in a separate house, are taught by young women who have passed through a course of training in the Mission-house. The teachers themselves have previously received special instruction before giving their lesson. One of these teachers is very anxious to be taken on to the staff of the Mission ; and it is hoped that ere long native teachers may be placed in charge of several of the heathen tribes around.

MISSION TO THE NISHKAHS OR NASS INDIANS.

Sixty miles north of Metlacatla is the Mission to the Nishkahs, who are very similar to the Chymseans. The station is at the mouth of the Nass River. Here the Rev. R. Tomlinson is doing an earnest and successful work, and some twelve native converts have recently been baptized. The first baptism was performed by the Bishop in 1863, when a Chieftainess of considerable influence was admitted into the Christian fold by the name of Martha. The Rev. Mr. Doolan, who has returned to England, commenced this Mission, which has been energetically continued by Mr. Tomlinson.

MURDER OF MISSION INDIANS—NATIVE FEUD.

At a heathen feast, given by a Nishkah chief, a Chymsean accidentally killed a Nishkah Indian. In the fight which followed two Chymsean chiefs were killed, and in accordance with the savage requirement of Indian law the loss of these chiefs had to be compensated by the slaughter of an equivalent in number and rank of the opposite tribe. Murder followed murder, and amongst others three members of the Christian village of Kincolith were slain, and Mr. Tomlinson himself was at one time in consequence in some danger. At length, happily, in June 1869, Governor Seymour arrived in a ship of war, and effected a reconciliation between the disputants.

TESTIMONY TO THE MISSION.

In the printed report of the Governor's visit in May and June 1869 the following notices are given respecting the labours of Mr. W. Duncan and his fellow Missionaries.

The Chief Commissioner of Lands and Works (Hon. J. W. Trutch), thus writes in his report :

May 26, 1869.—"From the distance at which we lay this Mission station has quite a town-like appearance. Mr. Duncan's residence and store-house, a large octagon building near it used for school and church purposes, the gaol, a bastioned block-house, over which the ensign was flying, and the town-hall and court-house, produced altogether an imposing effect."

May 27.—"On landing, the Governor was received by a guard of honour of Metlacatla Indians in uniform, and saluted with cannon and musketry and with cheers, which he acknowledged through Mr. Duncan, as interpreter, in a few fond words of thanks and encouragement. The various buildings and works in progress and houses of the Indians were then visited.

"The Mission station of Metlacatla has been so fully described by others, and the benefits conferred directly on the Indians of the neighbouring tribes, and indirectly on the colony at large, by Mr. Duncan's labours on the north-west coast, are now so generally acknowledged that I need only add an expression of my appreciation of the great importance of the results that have been accomplished by that gentleman's Christian zeal, courage, and singular persistence of purpose, combined with remarkable ability and adaptability for this particular work."

SUMMARY AND PROSPECTS—NEED OF EXTENSION.

The work of this centre of Missionary effort in the north-west of the Diocese is carried on by the Rev. R. Tomlinson, Mr. W. Duncan, and several native teachers. Although only a few hundred converts have been baptized, yet upon many hundreds more is a direct influence exercised, which is preparing the way for the addition of thousands to the fold of Christ. Our readers are aware that the expense of this part of the Mission work of the Diocese is borne by the Church Missionary Society, but an extension of this work is greatly called for. The Haidahs, who inhabit Queen Charlotte Islands to the number of at least 5,000, and the Quoquolts, numbering as many more, are within the influence of Metlacatla, although the latter are 150 miles distant, and have repeatedly asked for teachers, whom they would gladly receive. The Haidah and Quoquolt languages are different from the Chymsean. Two Missionaries should *at once* be sent to *each* of these Indian nations.

MISSION TO THE TAHK-AHT INDIANS.

THIS new and interesting Mission is making slow progress among the tribes of the Aht Indians ; but the difficulty is necessarily great in effecting the overthrow of so much that is most ancient and endeared to the Indians by long hereditary usage and custom. Polygamy, for instance, is tolerated among all classes : cold-blooded murder is looked upon as no heinous crime : and human sacrifice forms part of their *religious* ceremonies.

Besides the passive resistance which a Missionary encounters in this way, there are active agencies at work in opposition to the ministers of Christ. These are the medicine-men, sorcerers, resorting to all the tricks and impostures of their profession to maintain their influence over the poor benighted Indians. A resident for some time in this district thus writes about them :—

“ I think these sorcerers may, in many respects, be called devil-priests : that is to say, their influence is supposed to be with those spirits which the natives believe to be evil rather than with those which they believe to be good. The sorcerer professes and undertakes to bring back truant souls into bodies that have been deprived of them, to interpret dreams, to cast out demons, to restore the body to health. I have seen the sorcerers at work many times, but they use so many ridiculous charms—they sing, howl, and gesticulate in so extravagant a manner, and surround their office with such dread mystery, that I am quite unable to describe their performances. The howling of the Aht sorcerers is perfectly demoniacal : no wild beast could utter sounds so calculated to strike sudden terror into the heart. While in perfect security I have shuddered at the yells of these savage men. One of their practices is to absent themselves from the encampment for a time, to fast in the forest, and suddenly to appear naked and almost fleshless, with lacerated bodies and foam on their lips, uttering cries and sounding rattles and drums. Their heads are, on such occasions, covered with frightful masks. The natives, on their approach, seek shelter in their houses, where they cower in silence. Outside, the demons howl and leap through the village : then, on a sudden, all of them make a rush and close together like wolves over a prey : sometimes it is a dead human being, or a living dog, which is torn asunder by their hands and carried off in their teeth. Excepting, perhaps, the human sacrifice at the kloobquahnah season—which horrid custom is supported by these impostors—the devilry just described is one of the worst practices of the sorcerers.”

The indulgence in ardent spirits, one of the vices attendant on civilization, is exercising a most pernicious influence on the condition of the Indians, and rendering them the victims of disease and crime ; which, with other causes, are decimating the tribes and threatening to exterminate them. Some inherent defects of character

contribute towards rendering the task of evangelizing the Indians more difficult. 1st, Their want of faith, even in ordinary matters; the faith that the husbandman acquires, from the uninterrupted return of seed time and harvest, is never acquired by the natives, and in consequence they are but sorry agriculturists; and, in a higher point of view, they are very ill-qualified for the reception of the blessed truths of our religion which, as yet, must be held in faith, and not by sight. 2dly, Their ingratitude; which is proverbial. 3dly, Their habitual suspicion, which renders approach to them very difficult; and many other such like failings, which, even when separately existing in one person, would be obstacles which, when all combined together in one nature, become almost insurmountable.

Seeing, then, the unusual difficulties that stand in the way of our good and zealous Missionaries, who are doing their best, we must leave the issues in God's hands, praying that to the good seed sown He may give a hundred-fold increase, though it may not be until "after many days."

EXTRACTS FROM THE REPORT OF THE REV. J. X. WILLEMAR,

Missionary at Alberni.

WANDERING HABITS.

The wandering habits of the Indians are a very great obstacle to Mission work: the Barclay Sound Indians are always dispersed during the year except for three or four months in the winter time. In the spring they are to be found in every creek and inlet, busy catching dog-fish for the sake of the oil which they make out of them, and herrings for food. In the summer they again shift their quarters for the sea-coast, whence they carry on a lucrative trade in seal skins.

AGRICULTURAL PURSUITS.

During the absence of the Indians, Mr. Guillod and I employed ourselves in cultivating the Mission garden, hoping that, by teaching the natives to obtain their livelihood from agricultural pursuits, we might cure them of their migratory habits; and when once settled at Alberni, we could probably obtain a permanent hold upon them. Two Indians only at present have been induced to try the experiment of gardening, but, owing to an unusually dry season, the experiment was, unfortunately, unsuccessful.

Aug. 18.—There being some twelve or more families of Indians returned to Alberni, I went round and invited them to come to church, but they told me they had had enough of the church, and it was good for nothing.

Aug. 19.—We opened school again, and had many more boys than last year, but after an attendance of about six weeks, they became irregular, and finally ceased coming altogether. My first attempt to bring the Indians to church having failed, I made a second with more success, when about 40 Indians attended. They were interested in what I had to say, but displeased with my remarks about the observation of Sunday as a day of rest.

EVENING MEETING FOR YOUNG MEN.

Aug. 23.—Began an evening meeting for the young men ; about seven or eight came. We taught them a few English sentences, and explained Bible pictures to them, a kind of instruction which seems to interest them very much : we closed the meeting with singing. These meetings, with an attendance of some 20 to 30, went on very well for some time. Gambling and drunkenness are the bane of the Indians, preventing them from coming to church, and ruining them in mind and body. At the end of September, all the Indians left us for the Somass River, where they will stay about two months, salmon-fishing. A little more confidence is shown in us by the Indians, chiefly on account of two bodily cures we have been enabled to effect on an old woman and on the son of the chief. But the results of our Mission are almost *nil* ; we seem to see no fruits, and there is nothing to encourage us in our trials except our sure trust and confidence that God will one day bless our work with success.

EXTRACTS FROM THE DIARY OF MR. H. GUILLOD,

Catechist, Alberni Mission.

Oct. 4, 1868.—Nearly all the Indians have gone up the river salmon-fishing.

Oct. 18.—Reports reached us of illness having broken out among the Ohy-aht Indians. I at once proposed to pay them a visit, hoping to be able to do them some good ; but learning that they were taking the proper precautions to prevent the spread of the infection (small-pox), and as Mr. Willemar intended going down in two or three weeks, I gave up the idea for the present.

SMALL-POX AMONGST THE INDIANS.

Nov. 2.—News were brought by some Shesh-aht Indians that 40 Ohy-ahts had died of the disease, which was fast spreading ; and that those who were unaffected by it were so terrified that they were neglecting to lay in their winter's store of salmon, so that starvation would probably ensue upon the disease. The neighbouring tribes had already moved away from the Ohy-ahts. When this intelligence reached us, Mr. Willemar and I thought it advisable that one of us should start at once and see into the matter.

A PERILOUS JOURNEY.

No Indian would accompany us, so I set out alone a little before sunset. I encamped for the night on a small flat, which I afterwards found was covered with water at high tide; consequently, when I had lain myself down to sleep, I found it necessary to keep awake and watch my boat, which was gradually rising and rising nearer to me. At last, when the water approached dangerously near me, I packed up and embarked once more upon my journey. The night was cloudy and cold, but partly moonlight, and the wind was in my favour: by daylight I had made eight miles, and then discovered the schooner *Alert* on the other side of the inlet, bound for Alberni with goods for the Mission. I found from them that the Indians had deserted their camp at Namukami's Bay (whither I was bound) and were scattered about in two's and three's up the various inlets, but that I should find a small party of Ohy-ahtsa a few miles further down the canal. So I proceeded on my voyage, and after going a short distance, met a canoe containing two Ohy-aht lads, who told me that I should not find any of the men in their houses, as they were all scattered about fishing. As this confirmed the account given me on board the schooner, and as I knew, with my limited knowledge of the Sound, it would be impossible for me to track the scattered Indians, I came to the conclusion it was better to return, which I accordingly did, and encamped at nightfall, very tired, at the point below the Mill.

Nov. 5.—I awoke next morning very stiff and cold, and reached the Mission-house to breakfast thoroughly fatigued.

Nov. 8.—Schooner arrived, having been ten days in coming up.

Nov. 23.—No school or church this week owing to the feasting.

Nov. 24.—Heard from Mr. Willemar, who made an excursion to the Euclulet Indians; he reports a congregation of 119 adults, men, besides women and children.

SUSPICION OF THE INDIANS.

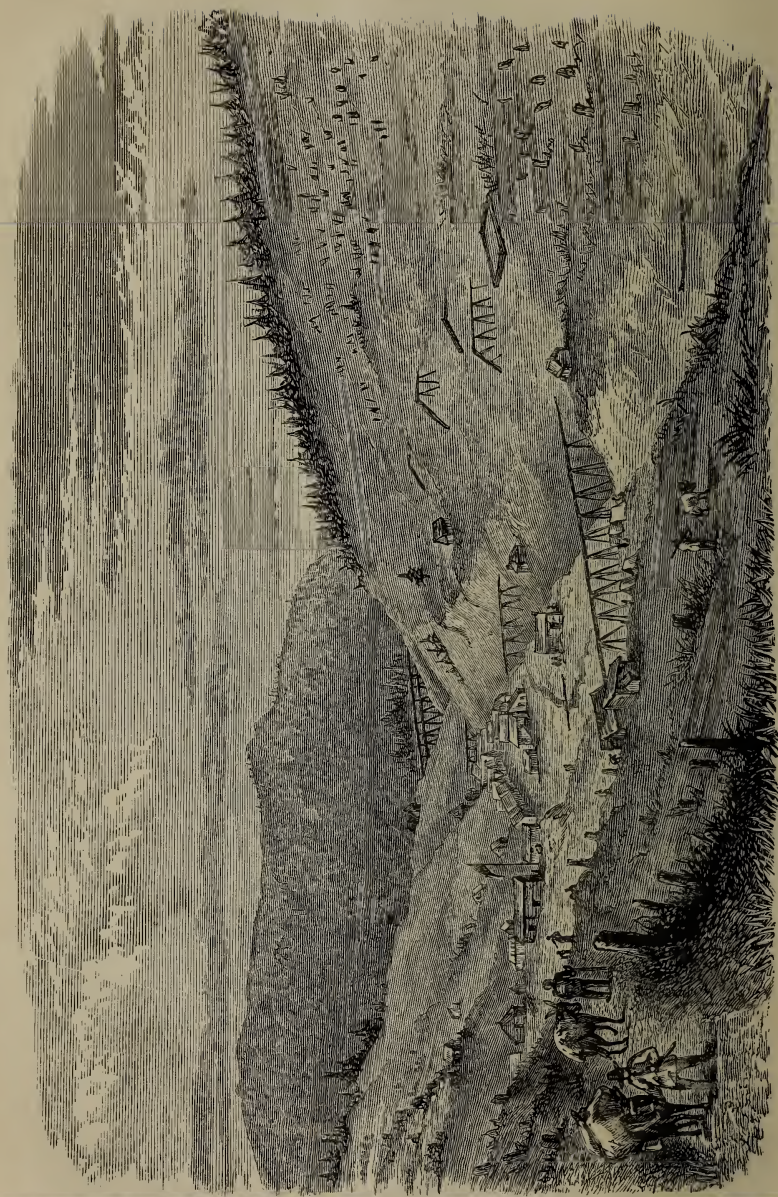
Dec. 15.—Several Indians visited us to-day to sell skins: they were all very ill-disposed towards us on account of the fatality caused by the small-pox among the Ohy-ahts, and which the Indians think was communicated to them purposely by the white men.

Dec. 20.—Mr. Willemar and I visited the Indians; witnessed a masked dance at Nitin-aht's house, and other revelry, but failed to persuade any to come to church. They talk of leaving here in a fortnight for the Sound.

LEARNING THE LANGUAGE.

I am sorry to be unable to give a more encouraging account of the Mission, but it seems that we have little more to do at first than learn the language; and when this is mastered I have no doubt that, by God's blessing, our work will bear fruits. We are, I cannot help thinking, getting to know and gain an influence over the Indians.

Nov. 12, 1869.—The winter is again approaching, and our work here bears rather a wintry appearance, beset with clouds and dis-



RICHF.ELD, CARIBBOO.—From a Drawing by Capt. Forcher, R.N.

appointments. This year the Shesh-aht tribe are leaving earlier than ever for their fishing stations. Aug. 22, we had our first Sunday service for the year, and for several Sundays there was an attendance of 40 to 50 : the school was still very irregularly attended ; and after September the attendance at both church and school entirely ceased for some months, as the Indians left us at that time for their fishing grounds : the cause of their early departure being that a trader had offered a higher price for oil than they usually can command.

REMARKS.

Such are the discouragements in Mission-work : discouragements that would daunt any one but men of exemplary piety and holiness. Though we may not see the progress we desire, yet some good seed has been sown ; *some* hold has been obtained upon these uncertain tribes. Let us hope that next year more favourable accounts still may reach us : and let us add to our hopes, earnest prayers that God will give His servants, both at Alberni and elsewhere, grace to help them at the hour of need, and comfort to support them in the hour of trial and distress.

 THE CARIBOO MISSION.

WE have now to illustrate the progress of the work in Cariboo. The importance of that great gold country (still the very heart and centre of the whole colony) was from the first recognised by the Bishop, who sent there, in 1861, the Revs. C. Knipe and R. Lundin Brown, and followed himself with others in the ensuing year. The Rev. J. Reynard, now Missionary at William Creek, is the first clergyman who has wintered in that almost Arctic region. Mr. Reynard has there spent the last two winters, along with his wife and family. It was thought by some that Cariboo was not the place to take a lady to, on account of the rough and unsettled state of society. The Bishop, however, was of opinion, that—given a lady courageous enough to endure the hardness of that life—her presence there would do incalculable good, not only in supporting her husband in a fight almost too great for any man, unaided by human sympathy, but also in affording an example of the order and beauty (even amidst manifold privations) of family life, in a place where virtuous women were, to say the least, excessively scarce ; and in effect although at first the miners were disposed to shun this family, as too uncomfortable a rebuke to themselves, still the better nature, through Divine grace, prevailing, they are beginning to admire and appreciate, and better still to imitate ; for Mr. Reynard reports three marriages—a thing unheard of before on William Creek.

In our last report we left Mr. Reynard, in November 1868, bravely contending against many difficulties, and contemplating the building of a church ; for, unluckily, the rough wooden erection built and used by his predecessor had been burnt down in the great fire which had swept over William Creek, and laid Barkerville in ashes. In his letter Mr. Reynard expresses his intense desire to see a church built : " I would gladly," he says, " take a vow never to touch another cent of stipend, if I could only see a church rise up worthy of our system ; but doubt and disappointment have vexed me more than I can tell." However, nothing daunted, he set to work, with what success we shall presently see.

ROUGHING IT—THE CHRISTMAS DINNER.

His stipend, it appears, was not found adequate to the necessities of so expensive a place. He found he could not look for much support from his desultory and uncertain flock. If the church were completed he might get on, but not now. " Those who attend service on principle are too few to do what they would like, and so refrain from doing what they can. I must still then," he goes on, " look to the outer half for mere maintenance. We live as cheaply as possible : potatoes on Sundays, by way of marking the Christian feast, and a cabbage on Christmas-day, as a very especial delicacy. We tried more stringent economics than these, but I was losing my memory, and getting morbidly afraid of meeting people, and reduced to the merest melancholy. It's no use ; if you take it out of yourself you must put it in, and this is no country for banyan days or bread-fruit trees."

THE FROST AND ITS VAGARIES.

" We have had perfect winter weather so far. Cold snatches, of course. Some wine froze last Sunday morning in our bed-room, implying 20° or thereabouts. This extreme weather gave me neuralgia ; the breath freezes on the bed-clothes, and the hoar frost settles on my bald pate. The springs issuing from the hill-sides are much warmer than the outer air, and on issuing give off quite a cloud of vapour ; upon this the frost seizes, and turns it into the most exquisite frost-work imaginable : the forms of minute vegetation are imitated with marvellous delicacy ; you look at them, recognising mosses and ferns with infinite delight, till you suddenly become conscious that your nasal appendage is nowhere, and are glad to hurry off, rubbing said organ affectionately."

Our readers will naturally wish to hear what measure of success this pioneer clergyman meets with. Merely premising that it is still sowing-time in Cariboo, and that there is some stony ground, so that much immediate fruit need not be dreamt of, we proceed to give some jottings under this head.

GRADUAL GROWTH OF CHURCH FEELING.

" Sometimes I have a congregation numbering all the young and better-educated men in the place ; at other times, from no assignable

cause, the attendance will be meagre—very. These occasions are very disheartening to me. One of my singers went to the Methodist chapel; there were present thirteen. In fact people care little for any Church as a Church; personal influence is put for Church principle. Some go to chapel because they cannot find the Psalms, &c. Still we get on, and after this dreadful winter—the trial season, indeed, with absolutely no help or advice, or anything but a refusal to be responsible for a family man, the dear old Church is growing, and the plain, outspoken churchmanship becoming appreciated.”

THE BAND.

Unceasing in his efforts to attract the miners to the Church and her services, Mr. Reynard here found his musical talents standing him in good stead. He drew around him a number of young men, several Welshmen among them, who were fond of music, and so formed a band. With their help, in January he gave a popular entertainment, of which the following was the programme:—Quick march. “Home, sweet home.” Glee, “Since first I saw your face.” Reading, “Bob Sawyer’s Evening Party.” Song, “The Wolf,” Mr. Hudson. Reading, “The Raven” (preliminary remarks on wasted gifts and opportunities). “Farewell to the Forest.” “Jackdaw of Rheims.” Air from Oberon (Band). National Anthem.

“The band consists of a clarinet, two flutes, cornet, and bassoon. I preside at the piano. Last night the street was crowded with listeners, and quite a sensation was made; and really we begin to get on very well. I encourage the young men to be cheerful, not to consider their parson as a death’s head, and at the practising I make welcome all who choose to come. Our room is often full, and ‘the boys’ are kept from the dance-house till ten o’clock, and then go quietly to their cabins. I am working this band, hoping to build a club-room attached to the Church Institute, where they can meet, smoke their pipes, have a song, or a game at chess. As it is, these things, harmless in themselves, are made to them sources of temptation and mischief.”

CHURCH INSTITUTE AND WINTER CLASSES.

The following programme of his winter classes will illustrate his endeavours to provide instruction and amusement during the long winter nights. It is taken from the *Sentinel*, the Cariboo newspaper:—

“During the ensuing winter the following Classes, &c., will be held in connection with the Church Institute:—

“*Monday Evening*.—7.30 to 10 o’clock—1. (Greek or English) the Acts of the Apostles. 2. (Latin) Cæsar’s ‘De Bello Gallico,’ Fourth Book (Invasion of Britain). 3. English Grammar and Analysis, Cowper’s ‘Task.’

“*Tuesday Evening*.—8 o’clock till 10, Military Band.

“*Wednesday and Saturday Evenings*.—The Class Room will be open for Reading, Study, Chess, &c. The Institute is supplied with the following Magazines or Reviews: Blackwood, Cornhill, London Society,

St. Paul's, Once-a-Week, The Edinburgh, Quarterly, North British and Saturday Reviews, and the Pall Mall Budget.

"*Thursday Evening*.—7.30 to 10 o'clock, Mathematics—1. Euclid, Books I. and II. 2. Elementary Algebra. 3. Arithmetic on 'first principles.'

"*Friday Evening*.—8 o'clock till 10, Vocal and Instrumental Music. Choir practice.

"Public Lectures occasionally on Popular Science and History, and Musical Entertainments on Wednesday Evenings.

"Season Tickets—For the Classes, &c., Lectures, &c., \$7 50.

"N.B.—More Elementary Instruction given if required.

"JAS. REYNARD."

UNDER ATTACK.

It seems that even in the distant region of William Creek the enemy tries to put down inroads on his old dominion by cries affecting zeal for religion. Mr. Reynard was attacked by some individuals for making his instrumental band sound out the praises of God in church, and in reply to this and other misconstruction of his acts and motives the following appeared in the local paper as part of his self-defence:—

"Men who will not 'amend their lives' are easily persuaded to make up for that neglect by crying 'No Popery.' And knowing this, I shall endeavour, while carrying out the decent, customary ceremonial of the Anglican Church, to afford no opportunity for religion to become the cloak for want of charity. I shall endeavour to make the Church Service beautiful and orderly, for I see no special excellence of ugliness and bareness over the 'Beauty of Holiness.' 'Why should the devil have the best tunes?' Why should he have the beauties of the other arts?"

"Won in my first youth from Wesleyan schism—to which education and family tradition alike tended—by the simple study of the Prayer-book, I may say of that first ingenuous love—

'Time but the impression stronger makes,
As streams their channels deeper wear.'

I hope to live amongst my flock the simple, straightforward life of a 'Country Parson,' exercising a frank and cheerful hospitality; showing to many, sundered by years and thousands of leagues from early influences, that homes do still exist. I purpose to carry to the outlying creeks and lonesome settlements of this wild land the kindly ministrations of religion; to help and direct all innocent and intelligent amusements, and to afford to the frugal and industrious Chinese some light of schooling and Christian truth. There is my programme; let 'Ritual' battles be fought elsewhere."

INSTRUCTING THE CHINAMEN.

By no means the least interesting or important part of Mr. Reynard's labours are his efforts to instruct the Chinese on William Creek.

"I have begun among the Chinamen here; they come to school every afternoon from two to four. The attendance averages ten; four of these have finished the Society's 'Dick Bell' book, and are now at the sixth page of a harder book. In the class are four Tartars, men of remarkable concentration. The Chinamen proper are full of fun, and more simple-hearted than these. One of them is house servant to Mrs. Lee. He seems to be thinking of nothing but his book all day long. The other day he was busy at his house work, and cried out, 'Missy Lee!' She ran, anticipating nameless disasters, so appealing was his voice. Rushing into the kitchen, Ah Lau rested his arms on the table and said very slowly, 'NIGHT—what you call him?' He had been in our house the previous evening, and had come across this word, and had been ruminating on it ever since. Yesterday I had a house full, and somehow or other Confucius came up. 'Oh yes, they knew him, they said. 'He all-same Jesus Christ, make know all things.

"Here was a good opportunity, I rejected the 'all-same' with horror. Jesus was God, and took a man's heart to make us know and *love* God. Confucius only man: great man, good man, wise man, but only so much wiser and better than themselves. They listened with great interest, and wanted more talk. But I held back; I want to know them more."

A Missionary, he says, is much wanted for the Chinamen at the Forks of Quesnelle, numbering nearly 3,000.

PROGRESS OF MR. REYNARD'S CHURCH.

We close these notices with an account of the progress of the new church.

"You will see," he says, writing to the Bishop, November 1869, "from the enclosed *Sentinel* that the church progresses. It will be a very pretty little church. Everybody is pleased with it; and since we got fairly under weigh with it, the *locus stundi* of the English Church has been more distinctly recognised. I hope you will bear the Cariboo Mission before the Christian folk at home. I have to pay 10 dols. (2*l*.) a day wages, and 10 cents (2*d*.) a foot for lumber. I am working six and eight hours a day myself—laying floors, nailing shingles, and confining the skilled 10 dollars a day labour to the more important parts. . . . I hope to raise some more money now, especially as the people are so pleased with the church. But money is scarce at present, and where it is most plentiful, it is not in the hands of people who 'care for these things.'"

DESTRUCTION OF THE CATHEDRAL.

ON Friday evening, October 1, 1869, the inhabitants of Victoria were aroused by the alarm that the Cathedral was on fire. On repairing to the spot the intelligence was found to be too true; and before midnight Christ Church was a heap of ruins; nor can any cause with certainty be assigned for the origin of the sad calamity.

The edifice thus mysteriously destroyed possessed no common interest. It was the first church in the colony. It was built by the Hudson's Bay Company in 1855-6 the then lords of the island, under the administration of Sir James Douglas, whose place in the sanctuary has rarely been vacant during the whole period of its existence, and who was present during the conflagration, a deeply interested spectator of a destruction which no mortal power could arrest.

Christ Church was the only church in the colony at the time (1858) when the gold discoveries brought so large an immigration to its shores, and was often crowded with the strangers, many of whom afterwards became settled members of the congregation. During this period its accommodation was increased, and its general appearance improved, by the building of a vestry, beautifying the tower, and refitting the interior.

In 1860 it was graced by the welcome appearance within its humble precincts of the first Bishop of Columbia, who has constantly ministered there, when in Victoria, from that time to the present. By the Bishop's aid and the liberality of the congregation it has been since twice enlarged, in 1862 by the addition of an apse and south aisle, and in 1865 by the addition of a north aisle. The latter was an eventful year in the history of the Mother Church; being marked by the legal conveyance of the site, its consecration, and its constitution by the Bishop as the Cathedral of the Diocese.

A building which for a considerable period had formed the only centre of public worship in the colony, and which for 15 years of its history had possessed a general interest, could not pass away unlamented. A vast assemblage witnessed in awe-struck silence the irresistible progress of the devouring element, and, as they turned from the spot, could recall many a scene clustering around those walls, in which most of them had formed a part; when the funeral cortége had darkened, or the festive wedding adorned the summit of the hill; but now, a spot once alive with frequent sympathising crowds, was a dreary blank, lovely as ever for the indescribable beauty of its natural scenery, but mournful to the Church as for a time the grave of its spiritual home.

Many signs, however, of a gracious Providence encourage the hope that it shall arise ere long more beautiful from its ashes. The congregation have commenced the arduous task which lies before them; free from a debt which for several years hung over the church, and the final extinction of which was, to a day, coincident with the destruction of the church. On the same evening, before its flames had expired, a

vacant Presbyterian church was generously placed at our disposal by the trustees, an offer which we did not hesitate most gratefully to accept; and, two days after the fire, the congregation found itself worshipping in the accustomed manner in comfort and convenience, with only the novelty of the scene to remind it of an event which had come upon us like a dream. This timely refuge, though it has excited the gratitude of the congregation, has not diminished its ardour, inasmuch as the building in question, if purchased, could not, from its form, size, and locality, be the home of the Mother Church of the Diocese. A spirit of zeal for the worthy rebuilding of the Cathedral has been awakened in the congregation and people generally, and the thoughtful mind is impressed with the conviction that God will, with His wonted wisdom and mercy, bring good out of this evil. Not the least remarkable feature in the dispensation was the absence of the Bishop, which, although it has deprived the Church, in her hour of distress, of his personal counsel and aid, will, we feel sure, in the end redound to her good, inasmuch as his presence in England will give direction to the sympathy, and an immediate channel to the liberality of Christian friends there, to help forward the good work. Meanwhile, the Church here is doing what it can. A numerous and influential committee are vigorously exerting themselves to raise funds for the rebuilding; and the ladies of the congregation are with more than equal zeal working to obtain funds for an organ and peal of bells.

The work, however, is too great for the colony unaided to accomplish. The long-continued depression of affairs, and the numerous other objects which claim a share in the contributions of the people, make the work of raising funds, even from a people of singular liberality, one of difficulty. But the consciousness of the Divine help and favour, and the confidence of obtaining that measure of success which God sees to be good for us, sustains us and encourages us to patient perseverance in our undertaking.

THE SITE.

In reference to the above account, which has been furnished by the Dean, it may be stated that the site of the Cathedral is a prominent space in the midst of Victoria, viz., Columbia Square, into which lead several handsome streets, among which are Burdett Avenue and Coutts Street. The first object visible to ships coming from China, England, and the Pacific, is whatever is erected upon this spot, from which is beheld a magnificent view.

Through the kind gift of a friend, the plans and working drawings for a new Cathedral, which shall be, in fact, a good parish church, are being prepared under the direction of Benjamin Ferrey, Esq., the eminent architect. Contributions will be thankfully received by the Secretaries, or by the banks named in page 81 of this Report.

THE MISSION AT LILLOOET:

A PLEA FOR ITS REVIVAL.

By the REV. R. C. LUNDIN BROWN, M.A.

THE traveller from Victoria, the capital, to the interior of British Columbia, should he take what is called the Douglas route, will pass by the town of Lillooet. From Douglas his way has lain through a romantic mountain-pass, and across three noble lakes. But this is now no longer, as in former years, a toilsome and perilous journey. For, thanks to the enterprise which marks the early development of a British colony, especially when its movements are accelerated by American energy—there are here already good waggon-roads, with a daily stage coach, and excellent stern-wheel steamboats on the lakes. Of these, the last is Lake Seaton. After crossing this the traveller proceeds a few miles through a mountain gorge, the road following the windings of a clear and rapid stream called the Lillooet, until it opens upon a beautiful plain, and there is situated the town in whose spiritual well-being we hope to interest our readers.

The position of Lillooet on the map is lat. $50^{\circ} 41' N.$, and close upon the 122nd parallel of west longitude. From the flat immediately behind the town the spectator has as fine a view of highland scenery as he could desire. Westward, to the right, St. Mary's Mount (so called from the church at its base) lifts its pine-clad peaks far into the clear blue sky. Further south stands mount Brew, a noble mountain (3,000 ft.) During most of the year he is crowned with snow; but his mantle, changing with the seasons, is light green in spring, and in autumn of various tints, conspicuous among which is the bright yellow of the deciduous trees and shrubs. Eastward, to the left, also, are mountains stretching down the basin through which the Fraser River flows in a deep channel it has cut 200 feet below the plain. In front is the village. It consists of a fine broad street, the houses mainly built of wood; a few, however, of brick. At one end is the court-house, at the other the church already mentioned. Unfortunately it now stands empty and deserted, for there is no longer here a resident clergyman. The pretty little parsonage close by it is also unoccupied. Let us hope that the time will soon come when these buildings will be in use once more, and this place no longer left destitute of the greatest of the means of grace.

Beyond the town, the eye rests with pleasure on a series of terraces or benches, the fields enclosed and cultivated, blossoming and garden-like. Far away, that blue smoke among the dark trees betokens an Indian camping-ground. Further still, yonder silvery line marks the winding of the river until it disappears among the distant hills.

Lillooet is still in its infancy, but it bids fair to grow into a place of much importance. It has a large share in the business of forwarding

goods to the interior. Agriculturally considered, it is in the centre of a fertile, if a limited, district. The best of crops are raised, and flour-mills also have recently been erected. The soil is most productive. Melons, tomatoes, maize, everything in fact that has been tried, reaches maturity in the open air. Lillooet is also an agreeable place of residence. The climate is fine, the air clear; the winters indeed are severe, and the summers warm; but the cold weather is bright and sunny, and the heat of summer is refreshed by mountain breezes.

It was in the year 1858 that white men, bent on the quest of Fraser River gold, first came to live at Lillooet. But, for untold generations, this pleasant place was a favourite Indian camping-ground. The Red Indians—of whom there is a Lillooet tribe, with a distinct Lillooet language—were once numerous and powerful. With regard to their early religious tradition, little is known: perhaps because there is but little to know. It is not probable that, until the idea of a God came through Christian teaching, their thoughts had risen to One Great Spirit above all, and through all, and in all. They worshipped, but with the worship of fear, a countless hierarchy of demons, spirits which dwelt in certain trees, and made it fatal to approach; spirits which rendered even certain rocks and stones deadly by their presence in them; demons which afflicted men with disease and even strove to destroy them. The first instructions they received in religion appear to have been of an equivocal character. Long ago, perhaps a century back, there came down the river a boatful of pale faces, the first of the race the Indians had beheld. They spent two days with the Lillooets, and were treated with hospitality. In return for this, they taught those simple savages strange and false things. First that it was religious to dance; the more they danced in their religious exercises the better pleased the unknown Great Spirit would be. Accordingly, the writer has known those Indians to spend a whole night, from dusk to dawn, furiously leaping and dancing. Next they taught them that it was wrong to have only one wife, two at least every good Indian ought to have! The practice of these apostles appears to have been as slippery as their creed. For, having completed their instructions, and now preparing to depart, they bade the Indians gather their choicest furs—the black and silver grey fox, the marten, the beaver—for them to take up to the top of the mountain opposite and offer to the Supreme. They told them that in return for this mark of homage the Great Spirit would call the Indians good people, and send them in due season rain and plenty of salmon. Thus exhorted, the simple-minded natives delivered up their choicest furs. But the miscreants (said my informant, an aged Indian), far from thinking of conveying the furs up the mountain, took them down to their boat on the river, and quickly embarking, made off as fast as they could down stream.

A CLERGYMAN SENT TO LILLOOET.

The Bishop of Columbia, soon after his arrival in the colony, turned his attention to Lillooet, then called Cayoosh; and having received an accession of clergy from England in 1860, he sent one of them thither. This clergyman was directed to minister both to the white and to the

native population of the place and neighbourhood. He remained there five winters, dividing his labours accordingly among Christians and savages. Much of his time, indeed, was necessarily occupied with secular work. Often without a servant, he would have to light his fire, sweep his floor, cook his dinner, and, worst of all, thereafter cleanse the dishes ; he would also have to dig his garden, chop his fire-wood, or fetch his water from the ice-bound brook. Of his spiritual work, by far the larger part had to be devoted to the whites ; for much thought and study and prayer were necessary to enable him to present religion in such a way as to win the attention of men whose acute minds had discovered the difficulties of belief, and whose callous hearts were deeply alienated from the life of God. He had been taught to consider the Anglo-Saxon race as the *salt of the earth*, and to feel that he ought to spare no labour to induce the salt to regain its savour. Were not these baptised but backslidden Christians, souls most precious in God's sight (precious in exact proportion to the care He had bestowed on them), and, therefore, to be reclaimed at any cost ? But he soon found how very hard and unimpressible men become who have lived long beyond the sacred influences of religion, and far from the sound of a church-bell. Nor was there much apparent fruit of all those labours of well-nigh five years ; and at the present day the place is said to be more sunk in vice than ever. And yet by those labours some souls were strengthened and some restored. Above all, the will of the Most High God was done ; His truth was proclaimed, whether men chose to hear or to forbear.

A CHURCH BUILT AND CONSECRATED.

On his arrival he found a friend and coadjutor in the then Magistrate of Lillooet, with whose assistance a committee was formed for the erection of a church. The majority of the inhabitants, indeed, had small desire for a place of worship. They appeared to think that religion was out of place in British Columbia. Churches and church-going might be well enough in an old settled country, but they were quite unsuited for a new one, where men came to get gold, and were content, for the time, to worship no other god. Others, again, wished to see a church built, but only because the place would thereby acquire a certain stability and status ; property would rise in value, trade would increase, and they would have a better chance to speedily "make their pile." Yet, notwithstanding all indifference and opposition, the church was built, and in course of time consecrated by the Bishop. It was used first on Christmas Day 1861, when joyful services of praise were held, for the whites in the morning, for the Indians in the afternoon, who attended in crowds. These, however, built subsequently a church for themselves.

On the whole the services, at least on Sunday evenings, were attended well. But the congregation always required a special and individual inviting ; accordingly, before the service, the clergyman went round to the billiard-saloons, asking the men to give their attendance.

On such occasions the saloon-keeper would say, "Wall, boys, here's

the parson come again, to ask you to go to church." The answer often was to this effect, "Wall, I guess some of us 'ull give him a call to-night." Accordingly, perhaps during the general confession, would be heard the welcome clatter of half a hundred feet approaching the sacred building. One evening a man, who was thus entreated to come and worship his Maker, said he would go if the parson "would stand up to the Lager." Not unwilling to become all things to all men, so long as it involved no compromise of principle, the clergyman replied that he had no objection to having a glass of beer with him. The man kept his promise, and not only came to church himself, but brought many others along with him. Some of course there were who were sincere in their worship; others, again, would attend with regularity, whom yet nothing could induce to amend their wicked lives. Amongst these was a notorious gambler, and a man who kept a squaw-dance establishment. In vain did the clergyman talk to them in private; in vain did their companions rally them on going to church,—to get themselves "black-guarded by the preacher," as they put it. They felt the sarcasms keenly, yet continued to attend. Strange! Yet who shall say that the Word of Life, which they insisted on hearing, at some future day may not have come forth from Memory's cells, and stood before Conscience, and called them in a voice of thunder to repent: yes, and been obeyed at length?

A sermon was preached, usually in Lent, on the prevailing vice, concubinage with native females. It was not difficult on those occasions to weed the congregation of the white women, for there were hardly half a dozen in the town. The men attended, of course. Once the preacher was interrupted by some one instancing Solomon as having many wives, and yet didn't the Bible say he was a man after God's own heart? The preacher had an easy victory there. The Sunday following that sermon, not a soul came to the service. The clergyman, going round to summon the flock, was greeted with the cry, "Church is played out!" One remarked, "You may lead those men, you needn't attempt to frighten or to drive them." Another said, referring to the same sermon, "You may hammer away at a lump of ice and only make its surface rougher; whereas you will melt it at once by the application of a little warm water." And thus the preacher came to see how that by merely lecturing people one never will reform or convert them; and how that God's way for the conversion of sinners is the best, and God's way is to draw them to Himself by presenting to them the Cross on which His beloved Son gave up his life for them.

WITNESS BORNE AND GOOD DONE.

"Ye are my witnesses, saith the Lord." If the Christian minister fail in all else, still he fails not in his mission if he bear faithful witness for God. Consequently, had he done no more than this, the clergyman at Lillooet was not there to no purpose. But he did more: he could tell of men who, when broken down by sickness or disaster, were willing to receive God's Truth; of others, impressed by the preaching of the Word, and convinced of sin; of a few "faithful found among the faith-

less," who were sustained by the worship of the Sanctuary and the Holy Eucharist; of the sinner, on his death-bed, giving in to grace at last; of criminals prepared for the scaffold and for Paradise; of drunkards moved to take the pledge of abstinence; of profligate persons renouncing their foul connections; and of gamblers, new to the vice, who were persuaded to stop on the brink of an abyss of ruin, and allow the pastor to lead them back to the paths of righteousness. Nor will anyone who apprehends the value of a soul deny that even one such result was worth all his labour.

THE CLERGYMAN LEAVES LILLOOET.

Unluckily, in the spring of 1865 the incumbent's health broke down, and he had to return to England. The Bishop had no one to send to take his place, and ever since Lillooet has been without a stated clergyman. Of course it has not improved. In the absence of the rites of worship, in the silence of the warning voice, in the removal of the living sign of the Invisible and Eternal Kingdom, the place has grown harder, deader, more infidel, more immoral than it ever was. What its present condition is, and how great its need, will be best seen from a letter from the present devoted clergyman of Cariboo, who visited Lillooet in October 1869.

VISIT FROM THE CLERGYMAN OF CARIBOO.

"Lillooet is a terrible place: no rookery in the neighbourhood of docks in large cities is so vile. Troops of young Indian girls (chiefly Carriers and Babines, whose custom it is to have their fill of vice before marriage) inhabit the tumble-down cabins; and men are accustomed to winter at Lillooet on this score alone. Every storekeeper has his kloodch, and some of them quite a harem. Respectable young men, who for years kept away from this habit of society, have at last given in, and now are among the worst.

"I had the church swept and washed, and on Sunday morning had twenty-two present at service. The Sunday lessons were on the life of Elijah. 'How long halt ye,' &c. occurred. Baal, of course, stood for all uncleanness and filthiness; and Jezebel, corrupting her husband, was a good instance of the truth that none could live intimately with persons of low tone and habits without sinking to their level.

'Thou art mated to a clown,
And the grossness of his nature shall have weight to bring thee down.'

"In the evening I spoke of life as a warfare, as no dream of ease—lotus eating,—but an earnest and bitter struggle against sin. They had, I said, chosen a difficult place to live in,—a country where there were no social restraints nor home traditions; therefore, the more need to be strong in the Lord and to put on the whole armour of God.

"Next morning a tall, intelligent-looking man came to me and said they were ashamed of their habits, admitted the truth of my words, but what could they do—their children growing up, and their kloodch-men often *refusing* the marriage bond, and no church—no school? My

heart bled for Lillooet and its people. I was troubled that here we had no one to take up the undying protest—that we could not set a trumpet there.”

“The undying protest!” Momentous words. Yes; on behalf of the God of Truth, we ask for help to send out a man to bear witness for Him; and for the sake of their precious souls so near to destruction, because sunk in sin, we ask for help to send one to call them to God, and save them ere they perish hopelessly and for ever.

WORK AMONGST THE LILLOOET INDIANS.

We turn to the Indians. According to the instructions he had received from the Bishop, the clergyman was to do what he could for the evangelisation of the savage tribes who dwelt in the neighbourhood of Lillooet. But, unfortunately, his work among them was of too desultory a nature to bear much fruit. He attempted to keep school for the little savages, but just when he thought they knew their letters, the time would come for their parents to leave the neighbourhood, and move further up the river after the salmon, or into the mountains after the wild berries. On Sunday afternoons and other occasions he went to preach to them, and very gladly did they receive the message of salvation. In isolated instances, at least, real good was done. This may be illustrated by one or two examples. Those given here are reprinted by the kind permission of the Editor, from the *Sunday at Home*.

THE STORY OF KENADQUA.

The following history, which came under the writer's own observation, exhibits the power of religion, when the seed of truth is sown in an “honest and good heart.”

Kenadqua, daughter of Shilsileedza, was a beautiful girl, after a type of beauty rarely seen amongst the copper-coloured aborigines of British North America. Features so perfect, an expression so pensive and refined, are usually met with only in civilized races, and Kenadqua rather resembled a maid of Greece or Spain than a daughter of the Redskin; and yet there was withal about her a simplicity and grace in every gesture, such as bespoke the artless child of nature.

At the time when this narrative begins, she was dwelling with her tribe by the Lillooet stream, the fairest flower by that “flower of waters,” for such is the meaning of its name. Kenadqua numbered some sixteen snows; an orphan, having lost her father two years before. Shilsileedza had been chief of that tribe. A powerful Indian, with a free and kingly bearing, this warrior was one of the few specimens of his race whose physique could bear comparison with those stately savages whom Cooper and other romancers so grandly depict; for the majority of the aborigines, at least to the west of the Rocky Mountains, are slight and *chétif* in appearance. Shilsileedza died a warrior's death. When the whites came up into that country in search of gold this chief had stirred up his tribe to resist these pale-faced invaders of their hunting-grounds. But the poor half-armed savages were no match for Californian pioneers, brave and reckless; these, armed with

rifles and revolvers, dealt destruction upon their assailants, and, after a brief and bloody warfare, in which Shilsileedza and half his tribe were slain, Indian resistance was at an end.

With loud wailings and lamentations, as is the custom of her people, Kenadqua mourned for her brave father. As her mother too was dead, she now fell to the care of a mean and sordid uncle, and his two dusky squaws. She went to live with them in one of the underground earth-houses in which these people pass their winter months. Here Kenadqua dwelt contented, knowing as yet no other or more comfortable manner of life. She would occupy herself with making mats or baskets, or, when the ground was not frozen too hard, she would go up into the hills to dig for roots for the family-meal.

It was about this time—perhaps in one of those excursions, perhaps intruded upon in her own dwelling—that this poor child of nature first came under the eye of a white man who lived in a cabin by the river not far distant. He was a miner, wild and reckless, fearing neither God nor devil, and caring as little for the soul of another as he did for his own. A few days afterwards the wretch came and proposed to the Indians to sell this poor girl to him! Such, indeed, is the way in which some of our countrymen are not ashamed to treat these unhappy savages. Alas! instead of teaching Christianity to them, they make them more degraded far than they were before. This man, false to his faith, forgetful of the Lord who is the Father of the whole human family, goes and buys this daughter of the heathen, to make her, so far as he can, a child of hell. Not that, however,—not that! For although those rascally Indians sold her to him, yet before she had lived long in his cabin she was, by God's mercy, rescued, even as "a brand plucked out of the fire."

One Sunday afternoon towards the close of 1861, a missionary went down into that Indian earth-house to preach. The reader will be able to form some idea of this style of habitation, if I tell him that the appearance it presents as you approach it is not unlike a huge bowl turned upside down. You climb up the outside of this bowl, and, reaching the apex, you find an aperture, or hole, which is door, chimney, and window all in one. Through this a pole rises from the floor beneath. In order to get into the place you must clamber down the notched side of this pole; and as the fire-place is immediately below, you descend amongst the savages in a cloud of smoke, like some heathen deity. You now find yourself in a tolerably large circular earthen chamber, round which are ranged men, women, and children, whose keen eyes and dark faces are at once concentrated upon you, expressing either welcome or alarm. "Leplate," however, be he Anglican or Roman, is ever welcome, because they know his heart is good towards the Indian.

Our missionary having intimated his wish to preach, an interpreter had to be assigned him,—one who knew Chinook, the only Indian jargon he was then acquainted with. Now it chanced that Kenadqua was present that Sunday on a visit to her people, and as she alone understood Chinook, the chief bade her interpret. Accordingly, seated on the ground, Indian fashion, the missionary began. Clause

by clause, as he spoke, Kenadqua repeated his words in the dialect of the tribe; clause by clause, as she uttered them, they were reiterated by an Indian who stood in the middle of the house, and gave forth each dictum with vehement gesticulation.

Now in his sermon he spoke of the gospel message of mercy (which the savage is glad enough to receive), and then proceeded to insist upon the obedience of life which all who really believed that gospel message would show; a part of the truth which he is not quite so ready to accept. The Indian, he said, whose heart was good towards the Great Father, and towards His Son, the great chief Jesus Christ, would do what He says, and give up what He hates. So the missionary went on, led he himself scarce knew whither, until he found himself denouncing the prevailing social evil (of concubinage of their women with the whites), as a thing accursed, and quite against the will of the Father,—sure to lead to degradation, misery, and death in this world, and the punishment of fire in the world to come. If any white man wanted honestly to wed with an Indian girl, he said, that was another thing; they should be married; he would make them join hands, and give them God's blessing; they should then be no longer two, but one; they should live together as man and wife for ever till they died. But as for those temporary and unhallowed connections, they were thoroughly bad. Indians must steer clear of them, or their canoe would be smashed among the rocks; and if any girl there was already entangled in such a connection so degrading, so offensive to the Great Spirit, so deadly,—she must not hesitate, but do at once what God required of her,—she must break it off.

The missionary spoke the truth, and spoke it plainly, lest souls should perish through his reticence. No credit to him,—he scarcely realized what he said, or rather was made to say. His spirit was but an instrument through which the Eternal Spirit spoke, a harp on which He played what melody He pleased. The preacher knew nothing of the circumstances of the poor girl who was interpreting his sermon for him,—a sermon every word of which condemned her.

But, mercifully, she did not harden her heart against the message so fearfully brought home to her. No! for the Lord opened her heart to receive that message. This was the very first occasion on which her duty was made known to her; for, although probably baptized in her childhood by a Roman Catholic priest on his way through the country, she had never before understood anything about the religion of Jesus. Now for the first time she learnt that the first duty of every sinful child of man is repentance toward God, and faith in our Lord Jesus Christ, with immediate amendment of life. As soon as she heard this, she determined to obey. Shall we err in believing that this ready faith and obedience on her part was a proof that Kenadqua was indeed one of those who have been “given by the Father to the Son?” “He that is of God heareth God's words.”

The service ended, she went up to the missionary and told him of her circumstances and her life. “Ought she,” she inquired, “to leave the man at once?” “Tell him he must marry you,” was the reply; “the priest must make you one, to live together till you die. If he

says no, then you must leave him." "At once?" she inquired. "Give him a little time to make up his mind." "How long?" she asked; "till the great Sunday?" meaning Christmas, then a few weeks distant. "Yes, that would do."

The man refused to marry Kenadqua, and so in a very short time she left him, and came back to live in that Indian earth-house. The man was furious, and swore he would shoot the "meddling preacher." He did nothing to him; but one day, either thoughtlessly or in spite, he wrote Kenadqua's name on a slip of paper and then threw the paper into the fire. Now the girl's brother was present. What object that brother had in returning to the white man's house, after all the evil he had done to his family, I cannot say; all I know is, he was there when the paper was burnt on which was written the name of his sister. Now Indians have a superstitious terror of paper; they look upon writing as a means by which the powerful whites hold communion with the unseen powers, nay, with the Great Spirit himself. Then, to them the name means the person bearing that name. So Kenadqua, when she heard that this paper with her name upon it had been burnt, imagined herself doomed. She, poor ignorant child, thought that the destruction of her name was a presage of her own destruction; and, there being much sickness in that part of the country to which with her people she had removed, she too fell sick in the early spring, and died. She died,—may we not add, she went to God? Was it not as a reward for that great act of obedience that she was thus early taken from the evil to come? She had heard the voice of God, and, forsaking all, she had followed it. Leaving the comfort and abundance of the white man's cabin, she had followed the mighty call of that still small voice divine back into the cold and dismal dwellings of her people,—into destitution and wretchedness,—yes, and even into sickness and early death. And the Lord was pleased to take her from a scene of misery and temptation into the peace of His heavenly kingdom.

Rest, fair child of the forest, in thine early grave, where the dark pines wave on the lonely mountain! Ignorant and untutored as thou wert, thou hast been willing to receive the truth, and strong to obey it: the reward of life is thine. When I think of the dangers amid which the daughters of thy people are placed, and of the men, heartless as wolves, who prowl around the fold, I feel indeed that it is mercy that has removed thee hence, and that in mercy the Good Shepherd has taken His lamb to His bosom.

THE CLEANSING BLOOD.

It was Good Friday, in the year of grace 1863. Calm and bright was the day sacred to the most holy memories, and full of the promise of the spring. As it was vain to expect a congregation of whites in the morning, service in the church was deferred until later in the day, and I determined to go and visit the Fountain Indians, whose camp was about eight miles from Lillooet.

The Fountain chief received me with a hearty welcome. He was one of the best of Indians: not ferocious and treacherous like so many of them, but with much about him that was chivalrous and noble. In

fact he was one of nature's gentlemen. On one occasion some time before, I had gone with the magistrate of the district to visit this chief, who was sick—indeed so ill that his life was despaired of. As we entered his cabin, he was lying on the ground, wrapped in his furs; but no sooner did he see the white chiefs enter, than, despite his great weakness, he rose to his feet, and, pulling off his furry cap, advanced and greeted us with the dignity of a lord.

Gladly, then, on the Good Friday of which I speak, did this worthy chief receive me, and at once set about the necessary arrangements for service. In the rough log-house which those Indians had built expressly for Divine worship we were presently assembled, the Indians sitting on the ground in a semicircle, and I standing in the middle. With that rapt attention which characterizes the Red Indian did they listen, as I explained to them the meaning of the day, and endeavoured to set forth before them the scene of Calvary. They are susceptible of religious impressions, and were touched (as might be expected) by the story of what the mighty Chief, the Lord of heaven and earth, had endured for love to them. Again was fulfilled the word, "I, if I be lifted up from the earth, will draw all men unto me." The love displayed on the Cross drew those simple hearts to Jesus.

But when I went on to unfold to them the meaning of that sacrifice, and its effect upon the souls of men, it seemed as if I were taking them deeper than they could follow. In vain I endeavoured to make them see what sin was, that it necessitated a sacrifice, and that the death of Christ took it away. At length I determined to abide by the simple words of Scripture, trusting to the Divine Spirit to explain it to their souls. So, translating the words, "The blood of Jesus Christ cleanseth us from all sin," I kept repeating them until they all could say them after me: "Meetkea Jesus Christ 'ntzowoom howheite te' küschtes." And there was one of them at least to whose heart the Divine Spirit interpreted these words. She was a very old squaw indeed, very ugly and very dirty, and her eyes were almost totally sealed in blindness. But as she heard the message of salvation her old face was lighted up with a beam of gladness, as she kept repeating again and again, "Ma! *howheite* te' küschtes"—yes, from *all* sin. It seemed that the Lord had opened her eyes, and shown her what most she required to know—that she was a sinner, and that Jesus was her Saviour. Here was the very message she needed, the message of pardon and peace. "Justified freely by his grace, she had peace with God through our Lord Jesus Christ." Thus may the simple message of the gospel,—because it is the "power of God,"—even when spoken in broken language to a throng of savages in a barbarous tongue, bring life and peace to the heart.

THE NIGHT DARKEST THE DAWN NEAREST.

Terribly have the Indians of North America suffered from that fearful scourge, the small-pox. In the winter of '62-'63 this disease visited British Columbia, and many of the natives around Lillooet died. At such a time how blessed the work of the minister of Christ, and how immediate its success!

One of those days during the dark reign among the Indians of disease and death, I was beating up against the cold north wind across the plain, when suddenly a cry fell upon my ear. The sound proceeded from a small tent half concealed in the snow. Approaching the wretched dwelling, I raised the fold which covered the entrance and crept in. I shall never forget the picture of misery which met my eye. On one side of a poor fire there sat, in smoke, in cold, in despair, the Indian I had heard. On the other side lay, huddled in a blanket, his squaw, ill with small-pox. Poor thing ! she looked like nothing human—a frightful object,—a living death. Next to her was her child, evidently sickening from the same fearful malady. And this poor Indian, encompassed thus with misery in its most revolting forms, threatened with the loss of all that he held dear, was there pouring out his soul in cries and lamentations. There was something inexpressibly touching in the whole scene : the surrounding woe, and the poor savage in the midst sitting the picture of despair, with his dark face, his long black hair, and his hands crossed upon his naked bosom, wailing out in mournful cadences his prayer to an unknown God ! Yet in these plaintive tones there seemed, one could not but think, some faint element of hope, as if he felt that his cries could not be really thrown away upon the wild and idle wind, but must be heard by the “Great Spirit,” although what that Great Spirit was, and who, he knew not, nor yet what He meant in being apparently so cruel to him. And indeed the prayers of this “poor destitute” had not been thrown away. They had entered into the ears of the Lord God of Sabaoth. They had come up “as a memorial before God.” He who heareth the young ravens when they cry, was not inattentive to the supplication of one in whom there lingered traces of that Divine image in which originally man was made. For undoubtedly it was not chance but Providence which sent me to that poor man in the very moment of his need. After first assuring him that his most pressing wants would be immediately supplied (for the miners were very generous in relieving the patients), I proceeded to let in the light of revelation upon the darkness of his condition. I taught him the nature of that Great Spirit in whose hands were the destinies of him and his, as our Saviour Christ has made Him known to us. God was no cruel or vindictive tyrant, who took pleasure in afflicting his creatures, but a merciful and loving Father, who punished his children in order that they might repent and turn to him, and become fit for that good country to which he meant to take them when they died. He had only, I told him, to believe that God is good, and to have a “good heart” towards his Son Jesus Christ, and all would be well. His past bad deeds would be all forgiven ; the blood of Jesus sprinkled upon his heart would make it clean ; the Good Spirit himself would come down into his heart to make him good, and to teach him to do what is right. As for his poor wife and child, they were in the Father’s hands, who loved them a great deal better even than he did. He could recover them, if He thought proper ; perhaps He would ; let him ask God, for His great mercy’s sake, to restore them. But if otherwise—if He was pleased to take those loved ones from him—whatever He did,

let him understand it well, that is well done which He doeth. Only he must have a good heart towards Him, for the Great Father loved him well. Was it not clear that He loved him well? Would He else have sent me to him that very hour to speak these good words to him, and make his heart great, which was before so small—so very small?

And then I left. And again the sufferer prayed—but now no longer in despair, no longer to an unknown God. Now, with intelligence and faith, he called upon the Great Spirit as Father, and committed himself and his poor family to Him as to a faithful Creator. And not many days after, both wife and child were brought back to him as from the very jaws of death.

THEIR HEARTS GOOD TOWARDS THE GREAT CHIEF.

These instances will illustrate good done to individual souls. But the reader, who has faith in the power of the Gospel to regenerate and renew mankind, will look for greater results. He will expect to hear of whole tribes becoming civilized and Christianized. This, however, cannot be accomplished by desultory preaching and teaching. Hearing and doing are different things; and moral living is no more necessarily associated with religious believing in the Red Indian, than of old it was in the Greek or Roman, mind. They would hear, and gladly. The clergyman, on his descent into their habitations, was ever received with expressions of reverence and affection. When he announced to the savages that he had come to tell them about God, they would say, "Your speech is good,—tell us about God; we are very much afraid of Him." He would tell them not to be afraid of Him, for He loved them and had given His own Son to die for them. He would speak of the lowly birth of Jesus, of his blessed life and sin-removing death. And that "old, old story" would meet with that old response in the heart, a response which of itself alone sufficiently attests its truth. Then the preacher, seeing their feelings touched, would ask them if their hearts were good to the Great Chief who had bled and died for them. And to this with one voice they would reply, "Ma, ma, yes, we love Him; our hearts are good to the Great Chief, Jesus Christ."

THEIR LIVES FAR FROM HIS LAW.

But, alas! such feelings soon evaporate; and the seed of life, which falls on unprepared soil, taking root and blossoming in an hour, in an hour withers and is dead. The missionary would have to say: "Yes, you love Jesus Christ; you have told me so before; but what is your love to Him worth? You don't do what He tells you to do. You say, your heart is good to Jesus to-day. But to-morrow you will go and steal from the whites, or you will drink fire-water if you can get it, or you will go and sell your own daughter for flour or for money to some wicked white man." Most difficult is it for the grown-up Indian, when he hears the message of salvation, to learn the lesson of applying it to life. The advantage of a Christian education is this, that it teaches persons how to live. It does not give the motive for so living; for that must be acquired by each soul for himself, receiving it at his Master's Cross. But when he

does receive, he knows how to apply it ; whereas of this the partially-converted, but still *untaught* savage, remains in ignorance. The unconverted Christian may be compared to a locomotive, with its fires unkindled, indeed, but ready to be lighted ; the machinery motionless, but in good order ; its line of rails unused, but all laid. Whenever the Divine flame descends the engine will move forward on its way. The converted savage, again, is like an engine which has no line laid for it, and no wheels to move with. Soon its kindled fires will expend their force. The steam generated will cause a few useless revolutions, and presently the flames will die out.

AN EDUCATIONAL INSTITUTE FOR LILLOOET.

If, then, we are to evangelize those Indians, we must educate them. Rightly says the Bishop of Columbia, "Every efficient Mission Station must have a school institution for the young." I am further of opinion that, up to a certain age, the children should be removed from the influence of their people, and, of course with the consent of their parents, which would not be withheld, entirely brought up under Christian influence. They would be taught the elements of education, grounded in the Church's system of doctrine and rules of living, and likewise instructed in some useful calling ; so that when the time came for them to leave school, they should not fall back into savage life, but start in some civilized vocation.

For the establishment of some such institution Lillooet is admirably fitted. It lies between the Mission districts of Lytton and the Harrison. At Lytton there are 2,000 Indians under instruction, about 1,000 of whom are accepted catechumens. The Harrison Mission is also a promising one. The clergy in charge of these Missions "both consider (writes the Bishop) the occupation of Lillooet of the utmost importance to the work." The district of which such an establishment would be the centre extends 150 miles from Harrison River to Clinton, and the Indians inhabiting it may be estimated at 1,500 souls.

To work an institution of this kind two men would suffice, at least in its earlier years, viz., a clergyman and a catechist. With this force at Lillooet the church could also be served, and the spiritual wants of the whites supplied. Considerable outlay would be involved in providing suitable buildings, and in carrying on the institution ; but, with the blessing of God, we believe both the men and the means will be provided. The gold and the silver are His, and He turneth as the rivers of water the hearts of men. The case of Lillooet, of our neglected fellow countrymen and fellow men there, we leave in His care ; whilst we commend it earnestly to those of His people into whose hands this statement may fall. Christian Reader, will you help forward this holy work ?

The history of Christ's Kingdom in British Columbia has already been marked by some noble deeds of self-denial and self-devotion. A munificent gift of £25,000 founded the Bishopric and two Archdeaconries ; and some of Christ's ministers have devoted to the colony the best years of their life. Perhaps this appeal may fall under the eye of one who, for the sake of Him to whom he feels that he indeed owes all,

both in this life and in the future, would desire to imitate this generosity, and give either himself, or else his substance, to advance the Kingdom of his Lord, and to bring home to Him the souls of men. If so, let him come forward with his offering, that the contemplated educational institute for the Indian children may at once take a beginning, and that the undying protest from the living voice may again be heard at Lillooet, and the empty church be re-occupied, and the vacant altar visited once more ; that vice may be rebuked and virtue strengthened, sinners converted and saints built up, that the cause of Christ may be pushed into the regions of vice and ignorance, and the honour of His name may be vindicated. "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever."

DIOCESAN CHURCH SOCIETY.

LOCAL efforts are made in the colony to meet the assistance rendered from home.

The following account of the Annual Meeting of the Diocesan Society is taken from the *Colonist* of Feb. 19, 1869 :—

A numerously attended meeting of the above Society was held at the Angela College on Saturday afternoon, presided over by the Lord Bishop of the Diocese. Amongst the gentlemen present we observed the Very Rev. Dean Cridge, Revs. Hayman, Gribbell, Jenns and Owen, Chief Justice Needham, Attorney-General Crease, Messrs. McCreight, Alston, Drake, Ward, J. D. Pemberton, Registrar Woods, Finlayson, Dr. Tolmie, Burnaby, Stahlschmidt, Harvey, Spark, R.N.

His Lordship opened the proceedings with prayer. His Lordship then addressed the meeting in an eloquent speech, in which he described the difficulties under which the Church laboured in this colony. The Church in Canada had the assistance of original endowments, and in Victoria, Australia, a sum of 20,000*l.* was contributed by the State for the Anglican Church, affording an average of 200*l.* to each of the congregations. In this colony we had no State aid, and owing to this, and, among other causes, to the shifting character of the population, the work was necessarily slow. Even such difficulties had not been so great as to prevent the steady progress of God's good work, which went steadily forward. The schools in connexion with the Church had been successful, and were duly appreciated by the colonists. The instruction imparted to the Indians, although surrounded by many obstacles, had brought forth fruit, and numbers were now familiar with the meaning of the gospel, and were preparing for a holy and great eternity in an intelligent spirit. The success achieved at the first gave encouragement to continue and advance ; but to this end it required

the active co-operation of all the congregations in the diocese, led by a faithful clergy and assisted by the heads of all the families in the land, for the sake of their children and society. In the days to come they would also be assisted by the young, who would take a lively interest in all pertaining to the Church of their fathers. We had the co-operation of our brave and honoured friends who visited us in Her Majesty's ships, and who could feel, in assisting the only British colony on the station, that they were reproducing the religion of our mother-country. Such good work should never be stopped. He would not detain the meeting with details, although he had received many interesting letters from the clergymen in the various districts of this great colony of the British Crown. These letters tell of difficulties, but they also told of a constant determination to go forward: This being the annual meeting, the report would now be read by the Rev. Mr. Hayman, the Secretary to the Society. His Lordship was listened to with the most earnest attention.

The Rev. Mr. Hayman then read the report, which was of a favourable character, and demonstrated the growing favour in which the Society was held by the people of British Columbia.

Mr. Ward, Manager of the Bank of British Columbia, the Treasurer, then read to the meeting the list of subscriptions and donations, which showed an available balance of 376 dollars over all expenditure.

The meeting then proceeded to the election of a committee for the ensuing year, when the following gentlemen were declared duly elected:—Revs. Jenns, Gribbell, Hayman, Messrs. McCreight, Drake, Crease, McDonald, Robertson, J. D. Pemberton, Alston, Spark, Wood, Finlayson, Bushby.

The Hon. Mr. Drake, M.L.C. moved that the report be adopted, and together with the rules, objects, and constitution of the Society, with a list of the subscriptions and donations, be printed. He congratulated the Society on its progress, and was sure that their co-operation in the good work would be of very great advantage, as their efforts would only be of a spasmodic character otherwise. They must rely entirely on the exertions of members, and he hoped they would soon be able to free themselves from outside help. The schools and various objects connected with them, the Indian Missions, and the support of the Church generally, were objects worthy the greatest exertions on the part of all.

The Rev. Dean Cridge could only re-echo Mr. Drake. The meeting to-day had an air of business about it, and the well-known character of the gentlemen present was an earnest of future success. The Society was not likely to fail in its objects, as its base was on a rock as firm as that on which the Church was built. It was the duty of those in England to send the Gospel abroad, but how much more was it the duty of those who were in immediate contact with the people requiring their aid. The progress already made by the Society was encouraging, and he hoped it would continue to progress. He seconded the resolution of Mr. Drake.

The resolution was then put to the meeting and carried unanimously.

His Honour Chief Justice Needham rose to offer the next resolution, to the effect that the Society, and the Church generally in this colony, tenders its warmest thanks to those friends in England who have so generously contributed to the Columbia Mission Fund, and it is earnestly hoped that these kind efforts will be continued, so that the various Missions established by the Bishop may not be allowed to fail. We were greatly indebted in this colony to the Columbia Mission Fund. It was owing, no doubt, in a great measure to the high esteem in which our Bishop was held on the other side, that enabled himself and friends to accomplish so much. We had here a wide field for the labours of the Church, and it would be long before we could go alone unaided, and we therefore hoped the Mother Church would continue that aid. We expressed our gratitude for past favours with a lively sense of favours to come. The efforts made by the Church here were far from discouraging; they had created the skeleton. They had planted Missions that were producing very promising results. The Indian Mission at Cowichan was attended by an average of between sixty and seventy, and we had Indian Missions very much larger. We should not talk of the rewards of our labours, but whether we had satisfied our own consciences.

Mr. Finlayson, Chief Factor of the Hudson's Bay Company, in seconding the resolution, had only to say that parents in this colony had much reason to be thankful to the mother-country for the timely aid afforded us, and he, as one of the members of the Church, expressed his gratitude.

The resolution was carried unanimously.

The Hon. E. G. Alston, M.L.C., proposed the next resolution, to the effect that the Diocesan Church Society tenders its warmest thanks to the Society for the Propagation of the Gospel for past liberal assistance in the maintenance of the Church in this colony, and that in view of the infant condition of the colony, and its severe monetary vicissitudes during the past four years, this meeting ventures to express a hope that the Society will not only continue for some years its grant undiminished, but will also, if possible, increase the same. Without the aid received from that Society, the efforts of the Church must have been confined to the clergy of Victoria alone. In view of the early departure of our Bishop for England, it would strengthen his hands, when in that country, by showing that the people of this colony were not forgetful of the aid received from home. Without the Society here, and the efforts made by its members in support of the Church, his Lordship would hardly venture again to England to ask for help.

Rev. Mr Jenns seconded the resolution.

The Hon. Attorney-General would be very sorry to allow this resolution to pass without expressing how deeply thankful he was to the Society at home for their help in the temporal part of the work in this colony. He hoped, however, that by constant and daily efforts they would be able to continue their work, so as eventually to do even without grants from home, with God's blessing. This was the first time he had been able to join a meeting of the Society, but he would venture to suggest that a number of the laity should join with the clergy in

carrying out the objects of this Society. If gifts of land were bestowed on the Society, although of little value now, they would ultimately become so valuable that the Society would be self supporting. He thought some plan should be adopted by which gifts and donations from the congregations themselves might be collected and applied by way of endowments. He thought our most grateful thanks were due to the Society from whom we had received so much generous assistance.

The resolution was carried unanimously.

Mr. McCreight tendered the thanks of the meeting to his Lordship, the Bishop of the Diocese, for his kindness and attention to the affairs of the Society, and they all felt extremely grateful for his arduous labours in behalf of the Church.

Mr. Spark seconded the resolution. He trusted, with the co-operation of those who had the power, that the Church of this colony would soon be self-supporting ; but whatever the position might be, he would always joyfully give his best efforts in furthering its progress.

His Honour the Chief Justice then put the resolution, which was carried unanimously.

His Lordship the Bishop briefly replied—and thought that a more hearty sympathy would exist between the clergy and laity if they knew each other better.

ITEMS OF THE MISSION AND COLONY.

ANGELA COLLEGE.

UP to Midsummer 1869 this college, for the education of girls of the middle and upper classes, had the advantage of the excellent superintendence of Miss Pemberton, and, with ninety pupils, was growing rapidly in the estimation of all classes in the colony. Her health unhappily gave way, and she was compelled to retire from the good work in which she had engaged with a rare devotion. Her place, after some delay, has been supplied by Miss Emily Crease, sister of Mr. Justice Crease, the late Attorney-General of the colony, and there is every reason to expect, from her high character and abilities, that the college under her care, and with the Divine blessing, will grow and prosper.

THE STANDING COMMITTEE.

The Bishop being compelled by the necessities of the Mission to return to England in 1869, the affairs of the diocese have been administered by the Archdeacons of Columbia and Vancouver, as the Bishop's commissaries, and a standing committee, the members of the latter consisting of the following clergy and laity :—Chief Justice

Needham, the Dean of Victoria, the Archdeacon of Columbia, the Archdeacon of Vancouver, the Hon. E. G. Allston, the Rev. P. Jenns, R. Finlayson, Esq., J. D. Pemberton, Esq.

CONFEDERATION.

The Legislative Council of British Columbia has consented to join the Dominion of Canada, on condition that a railroad be commenced within three years, to run through the whole British territory, and provide an easy access from the Atlantic. The Red River disturbance will no doubt further this grand design, inasmuch as a communication must be effected between Lake Superior and Fort Garry, which portion of the way is the most difficult between Canada and the Pacific.

LIVERPOOL TO VICTORIA.

Since the completion of the Pacific Railroad, by which the journey across the American Continent between New York and San Francisco is done in six days, the whole time of actual travelling between England and Victoria need not exceed nineteen days. By Panama, the time occupied was frequently from six to eight weeks.

THE NEW GOVERNOR.

In June 1869 the Governor, Mr. F. Seymour, was removed by death, and Mr. A. Musgrove, Governor of Newfoundland, was appointed in his place, and has been cordially received.

CHRIST CHURCH CATHEDRAL.

This structure was burnt to the ground on Friday night, October 1st, 1869. An inquest was held, and the deed was attributed to the act of an incendiary, for the discovery of whom the Government offered a reward of £100. A person of an unsound mind was suspected, who had been guilty of similar acts in the neighbourhood.

CHURCH PROGRESS.

Since the last Report, churchyards have been consecrated at Cowitchen and Sapperton, Indian school chapels have been completed at Yale and Kincolith, and a church has been commenced at Barkerville, Cariboo.

APPOINTMENTS AND CHANGES.

The Rev. H. B. Owen has been appointed to the charge of Comox, but is temporarily at Nanaimo, until a clergyman can be sent out to that post.

The Rev. A. C. Garrett has accepted work in the diocese of California, and the Rev. G. Hayman has returned to England.

PRESENTATION.

The Venerable Archdeacon Woods was presented with a handsome service of plate by former and present scholars of the Collegiate Boys' School.

On leaving Victoria for a visit to England, Mrs. Hills was presented with a piece of silver plate by the scholars of her class and the teachers of the Cathedral Sunday School, Victoria.

REVENUE.

The revenue of the Colony of British Columbia for the year 1868 was £120,742, and the expenditure £110,240, which for a colony not twelve years old cannot be considered unsatisfactory.

LIST OF THE MISSIONARY BODY.



CLERGY.

NAME.	PLACE.	WORK.
The Right Rev. Geo. Hills, D.D.	Victoria	Bishop of the Diocese.
The Very Rev. E. Cridge, B.A.	Victoria	Dean of the Cathedral.
The Ven. C. T. Woods, M.A.	New Westminster	{ Archdeacon of Columbia, Rector of Holy Trinity.
The Ven. W. S. Reece, M.A.	Cowitchen	Archdeacon of Vancouver.
The Rev. J. C. B. Cave	Saanich	Missionary.
Vacant	Nanaimo	Rector and Missionary.
The Rev. F. B. Gribbell	Victoria	{ Principal of the Boys' Collegiate School. Minister of St. Paul's, Esquimalt.
The Rev. J. B. Good	Lytton	Indian Mission
Vacant	Victoria	{ Assistant Minister of the Cathedral, Colwood, Cedar Plain.
The Rev. D. Holmes	Yale and Hope	Missionary.
The Rev. Percival Jenns	Victoria	Rector of S. John's.
The Rev. H. B. Owen	Comox	Missionary.
The Rev. J. Reynard	Cariboo	Gold Mining District.
The Rev. R. Tomlinson, B.A.	Kincaulith	Indian Mission.
The Rev. J. Xavier Willémar	Alberni	Indian Mission.
Vacant	Victoria	Indian Mission.
Vacant	Lilloet & Douglas	Indian Mission.

CATECHISTS.

NAME.	PLACE.	MISSION.
Mr. W. Duncan	Metlacatla	Indian Mission.
Mr. H. Guillod	Alberni	Indian Mission.
Mr. W. H. Lomas	Cowitchen	Indian Mission.

BOYS' COLLEGIATE SCHOOL.

Principal—The Rev. F. B. Gribbell.
Assistant Master—Mr. Nicholson.
French and Drawing—Mr. Le Lievre.
Singing—Mr. Austen.
Drilling—Lieut. inter.

ANGELA COLLEGE.

Lady Principal—Miss Crease.
Assistant—Mrs. Hayward.
Music—Miss Pitts and Mrs. Nicola.
French—Madame Blum.
Drawing—Mr. Coleman.
Botany and Astronomy—Rev. P. Jenns.
Religious Instruction—The Dean of Victoria; the Rev. P. Jenns.

HOME ORGANIZATION.



Committee:

Permanent Chairman—

THE REV. T. J. ROWSELL, M.A. Chaplain to the Queen and Rector of St. Margaret's, Lothbury; 3, Westbourne Square, W.

Sir HARRY VERNEY, BART. M.P.
REV. CANON NEPEAN.
H. D. SKRINE, ESQ.
ROBERT SMITH, ESQ.
REV. CANON NEVILL.

HUGH HAMMERSLEY, ESQ.
G. P. ARDEN, ESQ.
REV. J. SHEEPHANKS.
REV. R. C. LUNDIN BROWN.

Treasurer:

HUGH HAMMERSLEY, ESQ. Messrs. Cox & Co. Craig's Court, Charing Cross.

Clerical Secretary:

THE REV. HERBERT ROWSELL, B.A. Curate of S. Clement's, Notting Hill, 3, Westbourne Square, W.

Lay Secretary:

G. P. ARDEN, ESQ. Halstead, Essex.



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FORM OF BEQUEST.

*I give and bequeath unto the Treasurer for the time being of
THE COLUMBIA MISSION, the sum of ,
to be raised and paid by and out of my personal estate and
effects, which by law I may or can charge with the payment of
the same, and not out of any part of my lands, tenements, or
hereditaments, to be applied towards accomplishing the designs of
the said Mission.*

CONTRIBUTIONS TO THE COLUMBIA MISSION,

1869.

GENERAL LIST.

	Don.	Ann.	
	£ s. d.	£ s. d.	
A Lady	50	0 0	
Agnes and Jesse	—	5 0	
Anonymous, per S.P.G.	20	0 0	
Barnett, Miss (for Mrs. Reynard, Cariboo) ..	5	0 0	
Blomfield, A. W. Esq.	—	2 2 0	
Boothby, Mrs. C.	—	1 1 0	
Brussels, Collection after Sermon at			
Chapel Royal	18	8 0	
Chambers, Miss	5	0 0	
Childers, Mrs. S. W.	—	1 0 0	
Cobb, A. B. Esq.	—	1 1 0	
Courthorpe, G. C. Esq.	—	2 2 0	
D. D.	450	0 0	
D'Henin, Mademoiselle	1	0 0	
Dresden, Collection after Sermon at.....	78	15 0	
Ellis, Mrs.	2	0 0	
Franklin, Lady	—	5 0 0	
" " for Cathedral	5	0 0	
Gulliband, Miss.	1	1 0	
Hammersley, H. Esq. (1865 69).....	5	0 0 5 0 0	
Hesketh, R. L. Esq.	—	5 0	
Hesketh, Miss A.	—	1 0 0	
Hudson's Bay Company	100	0 0	
Ireland, per S.P.G.	1	0 0	
Keane, Miss.....	1	0 0	
King, Miss	2	0 0	
McSwiney, Rev. H. (Cronstadt)—			
Collection after Sermon ...S. R. 37 85			
Communion Fund	65	57	
Cattley, Ed. Esq.	10	0	
Cattley, Leonard.....	10	0	
Field, H. F. Esq.	10	0	
Fishwick, Mrs. A.	25	0	
Gibson, Ed. Esq.	10	0	
Harvey, Mrs. E.	15	0	
Maynard, Mrs. W.	10	0	
Wishaw, B. Esq.	10	0	

S. R. 203 42

25 0 1

Mackenz'ie, Miss (collected from readers
of "The Net") for Cariboo—

	Don.	Ann.	
	£ s. d.	£ s. d.	
Anonymous	10	0 0	
Arden, Miss.....	5	0 0	
Dean, Charles, Esq.	—	5 0	
E. D. R.	—	5 0	
F. J. P.	—	5 0	
Forbes, Chas. Esq.	2	2 0	
K. E. D. D.	—	5 0	
S. M.	—	10 0	
Two Sisters.....	—	10 0	
Maitland, Miss J. L.	5	0 0	
Ommaney, Rev. G. (Cathedral).....	2	0 0	
Porcher, Mrs.	—	2 0 0	
Sheepshanks, Rev J. per	35	0 0	
Smith, Rev. Albert	—	5 0 0	
Smith, Robert, Esq.	10	10 0	
Thankoffering from three sisters, for			
Cathedral	5	0 0	
Thompson, Rev. A. S. St. Petersburg,			
collection	5	10 3	
T. W. per S.P.G.	50	0 0	
Walford, Mrs.	—	2 2 0	
West, Miss C. M. A. collection.....	3	17 6	
Wharton, J. T. Esq.	2	2 0	
Wharton, Mrs.	1	1 0	
White, Misses.....	1	0 0	
Widow's Mite.....	—	2 0	
W. N.	—	1 0 0	
Y. S. N. per S.P.G.	1	1 0	

912 19 10 27 8 0

Donations 912 19 10

£940 7 10

DIOCESE OF BATH AND WELLS.

BATH.	
Treasurer, H. D. Skrine, Esq.	
Hon. Sec.	
Don.	Ann.
£ s. d.	£ s. d.
Collection after Sermon	
at St. Mary's, Bath-	
wick	10 0
Ditto, St. John's	5 0 0
Contribution, per S.P.G.	10 0
Cottrell, Miss	— 1 1 0
Hewson, Mrs.	— 13 0
McLeod, Miss ..	— 1 0 0
Roscoe, Mrs.	— 2 0 0
Skrine, H. D. Esq.	— 2 2 0

15 10 0 6 16 0

Don.	Ann.
£ s. d.	£ s. d.
Com. to S.P.C.K.	3 6
	15 6 6
	22 2 6

BATHEASTON.

Collection after Sermon 8 13 6

STOGURSEY.

Don.	Ann.
£ s. d.	£ s. d.
Collection after Meeting 20 11 0	

WALCOT.

Wood, Rev. J. — 2 0 0

DIOCESE OF CANTERBURY.

CANTERBURY.

<i>Hon. Sec. Rev. T. S. Huxley.</i>		<i>Don.</i>	<i>Ann.</i>
<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
Brownjohn, Miss C. coll	13 0		
Huxley, Rev. T. S.	— 1 1 0		
Huxley, Mrs.	— 15 0		
Jermyn, Miss, Coll. by	9 6 0		
Scott, Miss	— 15 0		
	9 19 0	2 11 0	
Donations	9 19 0		
	12 10 0		

<i>Don.</i>	<i>Ann.</i>
<i>£ s. d.</i>	<i>£ s. d.</i>
Hoare, Miss A. M.	
(Cariboo Mission) ...	10 0 0
Ditto (Lytton Mission)	10 0 0
Horsley, J. C. Esq.	2 2 0
Neve, W. T. Esq.	— 10 0
Wilkie, Rev. C. H.	— 10 0
	61 8 0
Expenses of Meeting...	1 12 4
	59 15 8
	63 1 8

<i>Don.</i>	<i>Ann.</i>
<i>£ s. d.</i>	<i>£ s. d.</i>
Collection after Sermon	
at Trinity	7 9 0
Ditto St. Mary's	21 13 4
Collection after Meeting	5 10 6
Woods, Rev. E.	1 2 6
	42 15 0

CRANBROOK.

Hon. Sec. Rev. C. Crowden.

Collection at Meeting...	8 15 6
Carr, Rev. T. A.	— 10 0
Cleberley, Mr.	— 5 0
Crowden, Rev. C.	— 1 1 0
Farrar, Mrs.	10 6
Hallward, Rev. T. W. O.	— 10 0
Hardy, Right Hon.	
Gathorne	5 0 0
Hoare, Lady Mary (5	
years in advance)....	25 0 0

EAST MALLING.

Contribution, per S.P.G. 1	1 0
Wigan, Rev. W. L.	— 10 0
Donation	1 1 0
	1 11 0

DOVER.

<i>Hon. Sec. Rev. J. Puckle.</i>	
Collection after Sermon	
at St. James's	6 19 8

FRITTENDEN.

Hoare, Miss C. C.	20 0 0
Hoare, Miss S. L.	20 0 0
	40 0 0

See Appendix.

RAMSGATE.

Hon. Sec. Rev. J. Nesbit.

Cowell, Miss.	— 1 1 0
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DIOCESE OF CARLISLE.

AMBLESIDE.

See Appendix.

DIOCESE OF CHESTER.

BOWDON.

<i>Hon. Sec.</i>	
Per Rev. T. W. Powell—	
N. J. W.	1 0 0

HUYTON.

<i>Hon. Sec.</i>	
Offertory at Huyton Ch.	
Ash-Wednesday	4 3 6
Ashton, Rev. E.	5 0 0
	5 0 0

Ashton, Miss L.	— 1 0 0
Do. Female Educa-	
tion	— 1 0 0
Ffarington, Miss	2 2 0
Ffarington, Miss M. H. 2	2 0
Friend, a	— 5 0
Gardner, Mrs. J.	— 1 1 0
Lockwood, Miss E.	1 0 0
T. R. S. Mr.	— 1 1 0
	14 7 6
Collections and Donations	14 7 6
	23 14 6

KNOWSLEY.

<i>Hon. Sec. Rev. W. L. Feilden.</i>	
Moiety of Collection	7 12 6
Feilden, Rev. W. L. —	1 0 0
Feilden, Hon. Mrs.	— 10 0
St. Clair, Hon. Miss —	1 0 0
	7 12 6
Collection	2 10 0
	7 12 6
	10 2 6

DIOCESE OF CHICHESTER.

BRIGHTON.

Collection after Sermon	
at Chapel Royal	8 0 2
Ditto All Souls	13 3 6
Ditto St. John's, Hove	26 12 8
Collection after Meeting	31 2 4
Chichester, Earl of.	— 2 0 0
Friends, per Mrs. Hills	1 10 0
Palmer, Miss	2 10 0
	82 18 8
Donations	82 18 8
	90 18 8

CHAILEY.

<i>Hon. Sec. Rev. F. R. Hepburn.</i>	
Contribution, per S.P.G. 1	17 8

CHICHESTER.

<i>Hon. Sec. Very Rev. the Dean of</i>	
Chichester.	
Duke, Mrs. S.	2 6
Ditto, Sale of Tracts ...	6 3

Hersee, Miss, and Miss	
Roberts	5 0
Coll. by Miss Nunns,	
Fishbourne—	
Barrows, J. Esq.	5 0
Clark, Mrs.	— 10 0
Danby, Mrs.	— 10 0
Duke, Mrs. S.	— 2 6
Penwick, Miss.	— 10 6
Fuller, Miss	— 2 6
Hales, Mrs. (box) ...	1 5 0
Halstead, Mrs.	— 2 6
H. D.	— 1 0
Henty, Mrs.	— 10 0
Laing, Mrs.	— 1 1 0
Nunns, Mrs.	— 10 0
Nunns, Miss	— 10 0
O. M.	— 10 0
Sale of Reports	2 0

	Don.	Ann.		
	£	s. d.	£	s. d.
Shears, Mrs.	—	2 6	HASTINGS AND ST. LEONARDS.	
Sykes, Mrs.	—	2 0	Hon. Sec. Rev. H. Jarvis.	
Watson, Mrs. J.	—	5 0		Don. Ann.
Winkfield, Mrs. R....	—	10 0		£ s. d. £ s. d.
	6 15 9	6 4 6	Collection after Meeting	34 13 6
Donations	13 0 3		Ditto Sermon at St.	
			Paul's	37 1 2
			Arnot, Rev S.	— 10 6
			Cotton, Miss.	— 2 2 0
			Dunne, Dr.	— 1 0 0
			Fryer, Miss	— 1 0 0
			Goodale, Mrs.	— 1 0 0

	Don.	Ann.		
	£	s. d.	£	s. d.
Jarvis, Rev. H.	—	1 0 0		
Ricardo, Mrs. D.	—	1 0 0		
	71 14 8	7 12 6		
Collections and Donations	71 14 8			
		79 7 2		

See Appendix.

DIOCESE OF DURHAM.

AYCLIFFE.

Hon. Sec. Rev. J. D. Eade.

Eade, Rev. J. D.	—	1 1 0
Eade, The Misses	—	1 1 0
Smith, Mrs.	—	1 1 0
	3 3 0	

DURHAM.

Hon. Sec. Rev. J. Cundill.

Blue Coat Girls' Sunday School	3 10
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DIOCESE OF ELY.

BARTLOW.

Collection after Sermon 12 7 1

CAMBRIDGE.

Hon. Sec. Rev. O. Glover.

Glover, Rev. O. — 2 2 0

King, Lady (Madingley)	—	1 1 0
King, Miss	—	10 0
Powell, Rev. E. A.	2 0 0	
	2 0 0	3 13 0
Donations		2 0 0
		5 13 0

HUNDON.

Stoddart, Rev. R. W. 1 0 0

WISTOW.

Woodruff, Rev. T. 10 0 0

DIOCESE OF EXETER.

EXETER.

Hon. Sec.

Treasurer.

Ellacombe, Miss.	—	1 0 0
Ditto, for Indian Mission	—	2 0 0
	3 0 0	

Courtenay, Lady A. M.	—	1 0 0
Ellis, Mrs. John	—	5 0
	2 5 0	

TORQUAY.

Hon. Sec. Rev. C. Grinstead.

Frost, E. J. (Card)	5 0
Grinstead, Rev. C.	— 1 0 0
Lilley, Rev. E.	— 5 0
Vyvyan, Mrs. H.	— 1 0 0
Martyn, Miss	1 0 0
	1 5 0
Donations	1 5 0
	3 10 0

PLYMOUTH.

Hon. Sec.

Contribution per S.P.G.
Yonge, Dr. 10 0

MAMHEAD.

Hon. Sec. Hon. and Rev.
H. H. Courtenay.Courtenay, Hon. and
Rev. H. H. — 1 0 0

DIOCESE OF GLOUCESTER AND BRISTOL.

BARNWOOD.

Contribution, per Rev.
H. Rowsell 2 6

CHELTENHAM.

Hon. Sec. Rev. W. H.
Hutchinson.Collection after Meeting
(deducting expenses) 7 1 6
Ditto after Sermon at
Christ Church 20 15 2

Collection after Sermon at St. James	16 7 10
Ditto St. Philip and St. James	17 12 2
Cooke, Mrs.	— 1 0 0
Cooke, Rev. R. H.	— 1 1 0
Chamberlain, Rev. G. W.	— 10 0
Faussett, Rev. G.	— 10 6
Finch, Rev. M. J. and Mrs.	10 0 0
Jex Blake, Rev. J. W.	2 0 0
Pomeroy, Hon. Mrs. ...	— 1 0 0
Stanton, Mrs.	— 1 0 0
Stanton, Miss	— 1 0 0

Shirer, Mrs.	2 2 0	1 1 0
Vyvyan, Rev. H.	—	1 0 0
Vyvyan, Mrs. H.	—	1 0 0
Walker, J. Esq.	5 0 0	
Wright, Rev. Harry ...	—	1 1 0
Sunday School Class, St. Philip and St. James	8 0	
	81 6 8	10 3 6
Donations	81 6 8	
		91 10 2

CLIFTON AND BRISTOL.

Hon. Sec. Rev. N. Pocock.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Alleyne, Miss (2 years)	1 0 0	1 0 0
Barker, Rev. C.	—	1 0 0
Douglas, Miss (2 years)	1 0 0	1 0 0
Douglas, Miss C. (2 yrs)	10 0	10 0
Pocock, Rev. N.	—	1 0 0

Donations 2 10 0 4 10 0
 2 10 0

WINCHCOMBE.

Hon. Sec. Rev. R. N. Jackson.

Collection after Sermon,
 Anniversary Festival 50 0 0

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Collection after Meet- ing	11 0 0	
Crump, Miss	16 6	
Guntton, Miss M.	7 6	
Harvey, Miss A.	8 6	
Holland, Miss	—	10 0
Holland, Miss F.	—	10 0
Jackson, Rev. R.	—	
Noble, R. N.	—	10 0
New, Miss	1 6 0	
Newman, Miss E.	10 1	
Oliver, Mr. Austin.	16 4	
Parker, Miss M.	2 6	
Peacey, Miss M.	1 5 0	
Plumb, Miss Mary	6 0	
Smith, Miss M.	1 14 0	
Warm friend to Mis- sionary exertions, per Mrs. Wedgwood	2 0 0	
Wedgwood, Miss E. ...	16 0	
Williams, Mrs.	1 0 6	

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Coll. by Mrs. Dent, Sudeley Castle— Part of the proceeds of sale of Work ...	6 7 4	
Views of Sudeley Castle, sold by Mrs. Bayliss	5 5 2	
Ditto, from Photos by Rev. R. N. Jackson	2 10 0	
Brancker, Mrs.	5 0	
Dent, Mrs.	3 10 0	
Foll, Mrs.	1 0 0	
Jackson, Rev. R. N. ...	1 0 0	
Marsland, Mrs.	2 6	

92 8 11 1 10 0
 Donations 92 8 11
 93 18 11

DIOCESE OF HEREFORD.

MEOL, BRACE.

Collection after Sermon 11 3 0

HOPE MANSELL.

Hon. Sec. Rev. T. K. Richmond.

Offertory 4 4 0

HEREFORD.

Hon. Sec. Rev. W. C. Fowle.

Collection after Meeting	38 12 1
Bull, Miss	5 0 0
Fowle, Rev. W. C.	1 0 0
Jacson, Rev. E.	5 0
King, Misses	1 0 0
Lambert, Rev. W. H. ...	1 0 0
Mapletoft, Mrs.	1 0 0
Musgrave, Rev. Canon	1 0 0
Stott, Rev. George.	5 0

38 12 1 10 10 0
 Collection 38 12 1
 49 2 1

SALOP DISTRICT.

Hon. Sec. Rev. G. C. Guise.

Beddoes, Miss	1 0 0
Carr, Rev. D.	10 0
Guise, Rev. G. C.	2 2 0
Guise, Miss J.	1 0 0
Ditto (coll. by)	8 10 0
Guise, Miss F.	1 0 0
Moody, General	10 0
Salisbury, Rev. G.	1 1 0
Waring, Ven. Archd.	1 0 0
Whytehead, H. Y. Esq.	2 0 0

11 10 0 7 3 0
 Donations 11 10 0
 18 13 0

DIOCESE OF LICHFIELD.

HANBURY.

Collection after Meeting 9 3 9
 Ditto Sermon 5 3 7
 14 7 4

LICHFIELD.

Collected after Meeting
 at Wm. Fell's, Esq. 30 0 0
 Coll. by Mrs Fell—
 F. S. 2 0 0
 Salt, Rev. F. G. 5 5 0
 37 5 0

NEWBOROUGH.

Collection after Sermon 4 10 0

SHREWSBURY DISTRICT.

Hon. Sec. Rev. G. C. Guise.

Collection after Sermon at St. Chads	13 13 0
Ditto Meeting	17 5 6
Felding, Hon. & Rev. C. ...	1 0 0
Haycock, E. Esq.	1 0 0
Haycock, Miss	1 0 0
Hudleston, Rev. J.	1 1 0
Jenkins, Mrs. R.	1 0 0
Kennedy, Rev. Dr.	1 0 0

Lloyd, Rev. T. B. — 1 0 0
 Parry, E. Esq. ('67-68-69) 1 0 0 10 0
 Pelham, Rev. A. — 10 0

31 18 6 8 1 0
 Donations 31 18 6
 39 19 6

See Appendix.

YOXALL.

Collection after Sermon 4 8 7

DIOCESE OF LINCOLN.

BOSTON.

Hon. Sec. Rev. G. B. Blenkin.

Treasurer, T. Garfit, Esq.

Blenkin, Rev. G. B.
 (Vicar) — 1 1 0

Edwards, Rev. T. L.	10 0
Friend, a	10 0
Garfit, J. H. Esq.	10 0
Garfit, Thos. Esq.	1 1 0
Gee, Mrs. Brothertoft Hall	1 1 0
Oldrid, Rev. J. H.	1 1 0
Roy, Rev. Robert	5 6

Scrattton, Rev. G. — 1 1 0
 Simpson, B. S. Esq. — 1 1 0
 White, Mrs. — 10 0

8 11 0

GRASBY.

	<i>Don.</i> £ s. d.	<i>Ann.</i> £ s. d.
Contribution, per Rev. C. Turner	3	10 0

GREAT GRIMSBY.

Contribution, per Rev. R. Ainslie.....	3	0 0
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LINCOLN.

<i>Hon. Sec.</i> Rev. E. Wilson. Bridges, Rev. B. G. (Blankney).....	1	0 0
De Grey & Ripon, Earl	5	0 0
De Grey & Ripon, Lady.....	5	0 0
Watkin, Rev. Dr. (Stix- would)	3	2 0

BAYSWATER.

Collection after Sermon at St. Peter's.....	3	5 2
--	---	-----

BLACKHEATH.

Thompson, Miss E. for Church at Cariboo ...	1	0 0
--	---	-----

CHELSEA.

Collection after Sermons at St. Luke's.....	29	0 0
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EDMONTON.

Collection after Sermon at Parish Church.....	26	19 2
Ditto St. Paul s, Winch- more Hill	12	0 0
Old Friend of Rev. E. Squire.....	1	0 0
	39	19 2

ENFIELD.

Hon. Sec. Rev. A. Weir, D.C.L.

Collection after Sermon, per Rev. W. D. Mac- lagan	15	0 0
Challis, W. H. Esq. ...	—	1 1 0
Goodchild, Mrs.	—	1 1 0
Harman, Rev. J.	1	1 0
Henry, David, Esq. ...	—	1 1 0
Jackson, J. H. Esq. ...	—	1 1 0
Jones, A. Esq.	—	1 1 0
Jones, Miss	—	10 0
Jones, J. Patishall, Esq.	—	1 1 0
Meyer, James, Esq.	—	1 1 0
Ramsay, Mrs.	—	1 1 0
Upward, Mrs.	—	1 1 0
Viner, Rev. G. B. P. ...	—	1 1 0
Weir, Rev. Dr.	—	1 1 0
	16	1 0 12 1 0
Donations	16	1 0
	28	2 0

Don. *Ann.*
£ s. d. £ s. d.

Ward, Miss, Coll. by— Beevor, Mrs.	—	10 0
Blair, A. K. Esq.	—	1 0 0
Brooks, Miss A.	—	5 0
Cookson, Miss	—	5 0 0
C. W.	4	9 6
Innes, Mrs.	—	1 0 0
Le Thurte, Miss	—	10 0
Penrose, Miss	—	10 0
Perry, Rev. G.	—	10 0
Watts, Rebecca	—	2 6
Wilson, Misses C. & E. (Collecting box)	1	3 0
	9	17 0 19 5 0
Donations	9	17 0
	29	2 0

LOUTH.

<i>Hon. Sec.</i> Rev. J. G. Smyth. <i>Don.</i> <i>Ann.</i> £ s. d. £ s. d.		
Allott, Rev. J.	—	1 1 0
Locock, E. Esq.	—	10 0
Locock, Miss	—	5 0 0
Pim, Mrs.	—	5 0 0
Smyth, Rev. J. G.	—	1 0 0
	12	11 0

WELBY.

Frith, Rev. W. A.	—	1 1 0
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DIOCESE OF LONDON.

FINCHLEY.

Collection after Sermon at Holy Trinity	10	0 0
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FULHAM.

Collection after Meeting in Vicarage Garden...	18	15 6
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HARROW.

Collection after Sermons at Parish Church.....	35	1 8
Ditto Harrow School Chapel	22	0 0
Butler, Rev. A. G.	1	0 0
	58	1 8

HOLBORN, ST ANDREW'S.

Coll. after Sermon	16	8 0
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LOTHBURY, ST. MARGARET'S.

Coll. after Sermon	14	7 2
Rowell, Rev. T. J.	5	0 0
Rowell, Rev. H.	1	0 0
	20	7 2

MUSWELL HILL, ST. JAMES'S.

Browell, Rev. J.	—	1 1 0
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MORTLAKE.

Collection after Sermon	7	7 9
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NOITING HILL, ST. JOHN'S.

Kirby, Mrs.	—	10 0
Letchworth, H. F. Esq.	—	2 2 0
Powell, Mrs.	—	10 0 0
	12	12 0

ST. PANCRAS.

Per Rev. W. B. Galloway— Collection after Sermon at St. Mark's, Albert Road	12	17 10
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PADDINGTON.

<i>Hon. Sec.</i> Rev. W. C. Risley. Collection after Sermon at St. Michael's	14	14 9
Special Offertory at ditto	2	0 0
Fisher, W. Esq. (for Cathedral)	10	0 0
Hawes, Mrs.	—	10 6
Hawes, Miss	—	10 6
Horsley, Miss M.	—	1 1 0
Risley, Rev. W. C.	—	1 1 0
Russell, Miss	—	10 0
Stewart, Mrs.	—	1 1 0
	26	14 9 4 14 0
Donations.....	26	14 9
	31	8 9

Collection after Sermon— Holy Trinity.....	27	3 0
In the Offertory	1	0 0
T. F. per Rev. D. Moore	5	0 0
	33	3 0

ST. MARY'S, PARK STREET.

Coll. after Sermon	18	5 10
Ellice, W. Esq.	—	10 0 0
Ellice, Lady Jane	1	10 0
	29	15 10

POPLAR.

Collection after Sermon at Parish Church.....	15	0 0
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PUTNEY.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Coll. after Sermons.....	37	14 5
Dodgson, H. H. Esq.....	10	10 0
	48	4 5

ROEHAMPTON.

Collection after Sermon 17 1 3

TWICKENHAM.

Hon. Sec. Rev. G. B. Twining.
Hunter, Mrs. (Wimbledon) — 1 1 0

Don. *Ann.*
£ s. d. *£ s. d.*

Hunter, the Misses (Wimbledon).....	—	2 2 0
Hunter, Miss (Folkstone).....	—	2 2 0
Twining, Rev. G. B.....	—	1 1 0
	—	6 6 0
Expenses	—	1 0
	—	6 5 0

TOTTENHAM.

Coll. after Sermon at
St. Ann, Stamford
Hill.....13 6 3

VERE STREET, ST. PETER'S.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Coll. after Sermon	10	9 7

WIMBLEDON.

<i>Hon. Sec.</i> Rev. H. W. Haygarth.	
Bullock, Miss	10 0
Haygarth, Mrs. W.....	10 0
Penfold, Mrs. T.....	1 1 0
Penfold, Miss	5 0
Smith, Miss C. Sidney.	2 6
Webb, Mrs. H.....	2 2 0
Wilson, Mrs. T. L.....	10 0
	5 0 6

DIOCESE OF MANCHESTER.

BURY.

Hon. Sec. Rev. E. Westerman.

Hornby, Mrs.	—	10 0
Hutchinson, Miss	—	10 0
Hutchinson, Miss J.	—	10 0
Westerman, Rev. E.	—	10 0
	2	0 0

BIRCH.

Contributions, per S.P.G.
Overstone, Rev. E. J. 4 0 0

T. C.	—	5 0 0
Donation.....	—	4 0 0
	—	9 0 0

LEVER BRIDGE, BOLTON.

<i>Hon. Sec. Rev. S. Pagan.</i>		
Barlow, Miss	—	10 0
Fletcher, John, Esq.....	—	2 0 0
Gray, Colonel, M.P.....	—	1 0 0
Gray, Mrs.....	—	1 0 0
Langshaw, Major.....	—	1 0 0
		<hr/>
		5 10 0

MANCHESTER.

Hon. Sec.

Contribution, per S.P.G. 5 0 0

ROCHDALE.

<i>Hon. Sec.</i> Rev. J. W. Parker.	
Lancashire, Mr. J. H....	1 0 0
Lancashire, Miss	10 0
Lees, Miss Margaret (box)	12 6
	2 2 6

DIOCESE OF NORWICH.

DISS.

Hon. Sec. Rev. C. R. Manning.

Amyot, Miss	—	10 0
Farrow, C. Esq.	—	10 0
France, Rev. G.	—	10 0
Frere, G. E. Esq.	—	1 0 0
Frere, Mrs.....	—	1 0 0
Frere, Rev. H. T.	—	1 1 0
Manning, Rev. C. R....	—	1 1 0
	5	12 0

GARVESTON.

Valpy, Rev. F. — 0 5 0

IPSWICH.

<i>Hon. Secs.</i> {	Rev. W. Potter.			
	Rev. H. R. Keene.			
Anstruther, Lieut. Col.	—	1	0	0
Anstruther, Hon. Mrs.	—	1	0	0
Berners, Mrs.	—	1	0	0
Burrell, P. R. Esq.....	—	1	0	0
Burrell, Mrs.	—	1	0	0
Clowes, Miss	—	1	0	0
DeGrey, Hon. & Rev. F.	—	1	1	0
Gower, Mrs. Foote	—	1	0	0
Hawtayne, Miss.....	—	5	0	0

Henderson, Rev. J. H.

(2 years)	1 1 0	1 1 0
Keene, Rev. H. R.	—	1 0 0
Keene, Mrs. H. R.....	—	1 0 0
Mills, Rev. Thomas ...	—	2 0 0
Potter, Rev. W.....	—	1 0 0
Potter, Mrs.....	—	1 0 0
	1 1 0	14 17 0
Donation.....	—	1 1 0
	—	15 18 0

LYNN.

Hon. Sec. Rev. Jnc. Fernie.
Ffolkes, Rev. H. (Hillington)..... — 1 1 0

LOWESTOFT.

Collection after Sermon
at St. John's..... 9 7

NORWICH.

Hon. Sec. Rev. N. T. Garry.
Coll. after Sermon at
St. Mark's, Lakenham 5 11 0

Barnard, Rev. W. H....	—	1 1 0
Bouverie, Archdeacon..	—	1 0 0
Brown, F. Esq.	—	2 0 0
Cooke, H. Esq.....	—	1 1 0
Cooke, Mrs.....	—	1 1 0
Foster, C. Esq.....	—	2 2 0
Garry, Rev. N. T.	—	5 0 0
Garry, Mrs.....	—	1 0 0
Meyrick, Rev. F.	—	1 0 0
Norwich, Dean of	—	5 0 0
Ormsby, Rev. W. A. (Smallburgh)	—	1 1 0
Oakes, Mrs.....	—	10 0
Parker, Rev. W.....	—	1 0 0
Symonds, Rev H. Con- tribution per	—	2 2 0
Vesey, Miss.....	—	1 0 0
	5 11	0 25 18 0
Collection	5 11	0
	31	9 0

TERRINGTON, ST. CLEMENT'S.

Hon. Sec. The Vicar.
K. — 10 0 0

	<i>Don.</i>	<i>Ann.</i>	
	£	s. d.	£ s. d.
Kettlewell, Rev. S.	5	0	0
Little, Mr.	—	10	6
Nicholson, Miss.	—	5	0
Nicholson, Miss F.	—	2	0
Rhodes Rev. J. A.	50	0	0
Stead, Misses	—	0	5

Boxes, per Miss E. Sharpe—	
Andrews, Mrs.	0 2 10
Blackburn, Miss. ...	5 4
Briggs, Mr.	1 7
Brooke, Mrs.	13 10
Fosier, Mrs.	1 7
Jennins, Miss.	4 2
Lowther, S.	2 2
Sharpe, Miss E.	19 1
Tebbs, Mrs.	1 8
Walker, Miss	12 9

2. Parish Church—	
Offerory	21 8 0
Backhouse, Mrs. ...	— 10 0
Button, Miss	— 1 0 0
Crawford, Mr.	— 10 6
Snowden, H. Esq. ...	— 1 1 0
Tennant, J. M. Esq. ...	— 1 1 0
Tennant, Miss.	— 1 1 0
Wood, Rev. F. J. ...	— 3 3 0
Coll. by Miss A. E. Upton—	
Craven, Miss	— 10 0
Hayward, Mrs.	— 10 0
Hammond, Rev. J. ...	— 10 0
Green, Mrs.	— 6 0
Upton, Miss	— 5 0
Upton, Miss H.	— 10 0

	<i>Don.</i>	<i>Ann.</i>	
	£ s. d.	£ s. d.	£ s. d.
Upton, Miss A. E. ...	—	10	0
Upton, Miss C.	—	2	6
Upton, Miss O. E. ...	—	5	0

Box—	
Mason, Misses	0 18 3
3. St. Saviour's—	
Class in Sunday	
School	0 10 0

4. Bramley—	
Coll. after Sermon ...	24 0 6
Gott, Rev. J.	10 0 0 10 10 0

5. Armley—	
Coll. after Sermon ...	10 7 7
Ditto Meeting.	5 0 8
Smith, Rev. F. & H. ...	— 3 3 0

6. Meanwood—	
Coll. after Sermons. 4	6 10
Mapleton, Rev. D.	— 1 1 0

7. St. Mary's—	
Bickerdike, Rev. J. ...	— 0 10 0

8. St. John's—	
Coll. after Meeting...	7 16 7

9. St. Jude's, Hunslet—	
Coll. after Meeting	
(for Mission Church) 10	0 0

	165 19 5 45 1 6
Expenses	4 14 6 16 14 11

206 6 5

MELSONBY.

<i>Hon. Sec.</i> Rev. H. Ellison.	
Ellison, Rev. H.	1 1 0 1 0 0
School children, per	
Mrs. Ellison	5 0

	1 6 0 1 0 0
Donations	1 6 0

2 6 0

SETTLE.

Hon. Sec. Rev. W. F. Pierson.

Coll. after Sermon 12	3 2
Boyd, Rev. Canon	— 1 1 0
Pierson, Rev. W. F. ...	— 1 1 0
Robinson, Rev. J.	— 2 2 0
Robinson, W. Esq.	— 5 0 0

	12 3 2 9 4 0
Collection 12 3 2

21 7 2

THORNER.

Contribution, per Rev.	
R. Newlove	2 0 0

DIOCESE OF ROCHESTER.

ASHEN.

Parochial Subscriptions.	
per Deane, Rev. W. ...	1 5 0

BELCHAMP WALTER.

<i>Hon. Sec.</i> Rev. J. M. St. Clere	
Raymond.	

Collection, per Rev. J.	
M. St. C. Raymond. ...	5 0 0

BISHOP STORTFORD.

Hon. Sec. Rev. J. Menet.

Coll. after Sermon 25	6 6
Ditto at Hockerhill ...	10 18 3
Anonymous	1 0 0
Menet, Rev. J.	— 1 1 0
Pritchett, Miss	— 1 1 0
Pritchett, Miss A.	— 1 1 0
Pritchett, H. Esq.	— 1 1 0
Sworder, Mrs.	— 10 0

37 4 9 4 14 0

Donations 37 4 9

41 18 9

BRENTWOOD.

Vibert, Miss J. E.	
(Rochetts)	1 2 0

COLCHESTER.

<i>Hon. Secs.</i> (Rev. J. J. M. Cunynghame.	
J. Inglis, Esq.	

Friend, A, per J. Inglis,	
Esq.	2 0 0

Howard, W. Esq.	— 10 6
Inglis, J. Esq.	— 1 1 0
Inglis, Mrs.	— 1 1 0

	2 0 0 2 12 6
Donation	2 0 0

4 12 6

EPPING.

Hon. Sec. Rev. T. Lever.

Coll. by Mr. Church and	
Mrs. Payne	0 14 6
Coll. after Meeting 22	6 7

23 1 1

GREAT HALLINGBURY.

Coll. after Meeting ... 6 8 0

Parochial Subscriptions

per Rev. C. S. Bouchier 9 3 0

15 11 0

HIGH WYCH.

Hon. Sec. Rev. H. F. Johnson.

Coll. after Meeting. 30 1 6

Forsyth, Mrs.

Glyn, Miss L.

Johnson, Colonel.

Johnson, Rev. H. F. ...

Johnson, Mrs. H. F. ...

Sims, Miss

30 1 6 15 14 0

Donation 30 1 6

45 15 6

See Appendix.

GREENSTEAD.

Hon. Sec. Rev. Philip W. Ray.

Gellibrand, W. C. Esq. ...	— 5 0 0
Mott, Miss.	— 1 0 0
Ray, Rev. P. W. and	
sisters	— 2 0 0

8 0 0

HALSTEAD.

Hon. Sec. G. P. Arden, Esq.

Coll. after Meeting 44	7 6
Adams, Rev. E. & Mrs. 1	1 0
Abbott, Mr. J. C.	10 6
Brewster, C. Esq. and	
Mrs.	— 2 0 0
Burney, Rev. C.	— 1 1 0
Friend, A (Exeter).	— 5 0 0
Hyett, Miss	— 10 0
Reports.	0 2 0
Sams Miss (Clare) Coll. 0	14 0
Wemyss, Miss	— 10 0

46 15 0 9 1 0

Donations 46 15 0

55 16 0

See Appendix.

LOUGHTON.

Coll. after Meeting ... 15 10 11

ROCHESTER.

Hon. Sec. Rev. H. F. Phillips.

Coll. after Sermon at St.	
Peter's	9 9 4

Don. Ann.
£ s. d. £ s. d.

Coll. after Meeting at New Brompton	2	15	0
Ditto. Regiment of Mission Army	2	0	0
Ditto. Children's Meet- ing	2	14	5
Children's Mission Army (Heathen work on Fraser and Thompson Rivers)	5	0	0
De Moleyns, Mrs. (Nootka Sound Mis- sion)	—	5	0 0
Phillips, Mrs.	—	1	0 0
	21	18	9 6 0 0
Donations	21	18	9
		27	18 9

SAFFRON WALDEN,

Don. Ann.
£ s. d. £ s. d.

Coll. after Sermon	15	13	6
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STAPLEFORD ABBOTTS.

Coll. after Meeting	29	10	0
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STANSTEAD.

Coll. after Sermon	10	5	1
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WALTHAMSTOW, FOREST
SCHOOL.

Don. Ann.
£ s. d. £ s. d.

Coll. after Meeting	13	1	9
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WITHAM.

Hon. Sec. Rev. J. Bramston.

Bramston, Rev. J.	—	1	1 0
Hawkins Rev. B. D.	—	1	1 0
Smith, Rev. J. F.	—	0	5 0
Townsend, Mrs. (Hat- field)	—	1	1 0
Utting, Rev. N. V. ...	—	0	5 0
			3 13 0

DIOCESE OF SALISBURY.

CASTLETON SHERBORNE.

<i>Hon. Sec.</i> Dr. Borrett.			
Borrett, Dr.	—	10	0
Borrett, Mrs.	—	10	0
Digby, Mrs. Wingfield.	—	2	2 0
		3	2 0

MOTCOMB.

Oldfield, Rev. G. B.	5	5	0
Ditto. for Cariboo	1	1	0

Oldfield, Rev. G. B.,
per S.P.G.

1	1	0
7	7	0

SALISBURY.

Hon. Sec. Rev. D. Olivier.

Coll. after Sermon at Cathedral	13	0	0
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Coll. after Sermon at

St. Thomas	7	15	3
	20	15	3

WILTON.

Hon. Sec. Rev. D. Olivier.

Coll. after Sermon	8	0	0
Ditto. Meeting	7	17	9
	15	17	9

DIOCESE OF WINCHESTER.

BOURNEMOUTH.

<i>Hon. Sec.</i> Rev. M. Brown.			
Coll. after Meeting	15	10	0

BRIXTON.

Coll. after Sermon at St. Matthew's	8	4	8
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BEDDINGTON.

Coll. after Sermons	50	1	6
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EAST DULWICH.

Hon. Sec. Rev. W. F. Elliott.

Coll. after Sermon at St. John's	14	3	6
Birt, Mrs. A.	—	0	10 6
Bush, Wm. Esq.	—	1	1 0
Bush, Mrs.	—	10	6
Bush, Miss	—	5	0
Hall, Miss.	—	1	1 0
Hall, Miss C.	—	1	1 0
Ingoldby, Mrs.	—	5	0
Millward, Miss	—	3	6
Pannett, Mr.	—	3	6
Rigge, J. H. Esq.	—	10	0
Scott, Mrs.	—	1	1 0
	14	3	6 6 12 0
Collection	14	3	6
	20	15	6

EASTON.

Contribution, per Rev. A. Wodehouse	5	13	0
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EGHAM.

Coll. after Sermon	10	19	6
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GUILDFORD.

Hon. Sec. Rev. J. Wenham.

Thrupp, Miss	—	1	0 0
Wenham, Rev. J.	—	1	0 0
		2	0 0

PORTSEA.

Hon. Sec. Ven. Arch. Wright.

Coll. after Sermon at All Saints	10	0	0
Ditto. St. Jude's	50	5	8
	60	5	8

PECKHAM.

Hon. Sec. Rev. M. Biggs.

<i>Treasurer.</i> Mr. Plummer.			
Coll. after Sermon at St. Andrew's	7	16	1
Coll. after Sermon	20	8	4
Ditto. Meeting	3	13	7
Biggs, Rev. M.	—	1	1 0

Biggs, Rev. M. and friends	0	4	0
Biggs, Mrs.	—	10	0
Church Boxes	1	16	2
Chpel, Miss	—	5	0
Colven, Mrs.	—	10	0
Fowle, Mr.	—	10	0
Hart, Mr. F.	—	2	6
M. L.	—	1	1 0
Nicholls, Mr.	—	10	0
Plummer, Mrs.	—	1	1 0
Collections by—			
Albury, Mrs.	—	1	4
Rorland, Misses Mary and Lizzie	—	4	7
Bowers, Miss	—	8	0
Castledine, Mrs.	—	5	4
Crumpton, Mr. Edw.	—	5	0
Daniels, Miss	—	6	1
Delavant, Miss	—	19	0
Doyle and Plummer, Messrs.	—	17	4
Gann, Miss	—	5	5
Hinson, Miss	—	6	0
Lovering, Mrs.	1	5	0
Milen, Ellen	—	3	6
Morfee, Mr. G.	—	7	4
National School Boys	—	0	5
Parker, Master H.	—	0	3
Parson's Gooseberry Bush	—	10	9
Reynold, Mr. and Master	—	1	8
Skipp, Master Ed.	—	0	10
Smith, Master C. ...	—	5	3
Thompson, Miss.	—	5	0
Turner, Miss	—	3	5
Coll. by Mrs. Biggs— Box	—	3	0

	<i>Don.</i>	<i>Ann.</i>	
	<i>£ s. d.</i>	<i>£ s. d.</i>	
Cousens, Mr.	4	4	
Cousens, Mrs.	5	0	
Hanson, Miss	12	0	
Collected by Mrs. Colven—			
Ilett, Miss.....	5	0	
Wayte, Miss.....	4	4	
Coll. at St. Mary's College—			
Masters.....	1	0	
Alpe, G. A.....	0	6	
Bushby, A.....	3	0	
Castledine, Arthur...	15	4	
Drake, G.....	1	5	
Knapp	3	1	
Mardon	6	4	
Moyses, F.....	2	6	
Richardson, H.	6	6	
	44	13 0 5 10 6	
Expenses	1	4 6	
		43 8 6	
		43 19 0	

REIGATE.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Faithful, Mrs.....	—	5 0 0

ROWNHAMS.

Wilson, Rev. R. F.....	—	2 2 0
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RYDE.

Contribution per S.P.G. 6	10 0
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RICHMOND.

<i>Hon. Sec.</i>	
Contribution per S.P.G. 1	1 0

SURBITON.

Burrap, Miss Rosa.....	1 1 0
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UPPER TOOTING.

Coll. after Sermons at Holy Trinity	35 5 8
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WINCHESTER.

<i>Hon. Sec.</i>	<i>Rev. H. B. Bousfield.</i>	<i>Don.</i>	<i>Ann.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
Bousfield, Rev. H. B.	—	1 1 0	
Jacob, Ven. Archd. ...	—	1 1 0	
Moor, Rev. J. F.	—	10 0	
Winchester, Bishop of	—	2 2 0	
Coll. by Miss M. J. Watson, for Rev. J. Reynard, Cariboo—			
Brett, Miss	—	5 0	
Carus, Rev. Canon	—	10 6	
Garrett, Misses	—	5 0	
Guillemard, Mrs. ...	—	14 0	
Lys, Miss	—	2 6	
Moberly, Rev. H. ...	—	10 0	
Sealy, Rev. W. G. ...	—	10 6	
Synges, Mrs.	—	5 0	
Watson, Mrs.	—	5 0	
Watson, Miss	—	1 0 0	
Watson, Miss M. J. ...	—	1 0 0	
Wells, Mrs.	—	10 0	
Wynne, Miss	—	0 2 6	
		10 14 0	

DIOCESE OF WORCESTER.

BREDICOT.

Kingsmill, Rev. W. M. —	1 1 0
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GREAT MALVERN.

Coll. after Sermon at Trinity Church	16 4 6
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Coll. after Sermon at Cowleigh	15 16 0
	32 0 6

KINWARTON.

Coll. after Sermon ...	10 10 0
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RUGBY.

<i>Hon. Sec.</i> J. M. Wilson, Esq.	
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Stott, Miss J. (coll. by)	5 12 6
Wanchope, Rev. D. ...	— 1 0 0
Wanchope, Mrs.	— 5 0
Wilson, J. M. Esq. ...	— 1 0 0
	5 12 6 2 5 0
Donation	5 12 6
	7 17 6

DIOCESE OF YORK.

BILSDALE.

<i>Hon. Sec.</i>	
Skipworth, Rev. A. B. —	10 0

BRIDLINGTON QUAY.

Coll. after Sermon	14 0 9
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BEVERLEY.

<i>Hon. Sec.</i> Rev. J. B. Birtwhistle.	
<i>Treasurer</i> , Robert Wylie, Esq.	

Coll. after Sermon at Beverley Minster ...	7 6 10
Ditto at St. John's Chapel	5 5 0
Coll. after Meeting	15 7 0
Arden, Mrs. (Mission Box)	1 7 1
Arden, F. and C. ditto.	3 3
Birtwhistle, Rev. Canon	— 1 0 0
Cussons, Thos. Esq. ...	— 1 0 0
Stewart, Miss	— 5 0
Wylie, Robert, Esq. ...	— 1 0 0
	29 9 2 3 5 0
Expenses	1 13 0
	27 16 2
	31 1 2

HACKNESS.

Offertory	5 10 0
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HULL.

<i>Hon. Sec.</i> Rev. C. Walsham.	
Coll. after Sermon at St. Mary's.....	11 10 0
Ditto All Saints, Scul- coats	10 10 6
Friend, a	10 0 0
	32 0 6

MIDDLETON-ON-THE-WOLDS.

<i>Hon. Sec.</i> Rev. H. D. Blanchard.	
Portion of Offertories 3	6 10
Blanchard, Mrs. sen....	— 1 1 0
Blanchard, Rev. H. D. ...	— 2 2 0
Ditto. (Mission Box)	3 8
Blanchard, Rev. J. (Mission Box)	6 6
Browning, Rev. T. P. ...	— 10 0
Dawson, T. Esq. and Mrs.	— 10 6
Faber, Miss E. (coll. by)	11 0
Harding, Edward, Esq.	— 1 0 0
Jennings, R. Esq.	— 10 0
Moyle, Mr. John.....	3 0
Radford, Edw. Esq. ...	— 1 0 0
Radford, Miss E.	— 2 6
Simpson, Rev. F.....	1 0 0
Simpson, Miss.....	— 1 0 0

Sykes, Miss (2 years).	1 0 1 1 0
Tickell, Rev. E. A. (Ulrome)	1 0 0
Wilkinson, Miss	10 0
Woodward, M. Esq. ...	1 0 0
Interest.....	1 6
	8 13 6 9 7 0
Expenses.....	1 16 3
	6 17 3
	16 4 3

PONTEFRACT.

Contribution per S.P.G. 2	2 0
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SELBY OAK, ST. MARY.

Contribution per S. P. G. 1	1 0
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SCARBOROUGH.

Coll. after Sermons at St. Martin's	23 4 6
Tindall, Mrs. R.	1 0 0
	24 4 6

(See Appendix.)

WHITBY.

Coll after Meeting	15 0 0
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YORK.

Contribution per S.P.G. 1	1 0
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SCOTLAND.

EDINBURGH.

Hon. Sec. Rev J. A. Sellar.

Don.	Ann.
£ s. d.	£ s. d.

Dundas, Miss M.	—	10	0
Dundas, Miss A.	—	5	0
Lumsden, Mrs.	—	2	2
Lumsden, Misses	—	10	0
Montgomery, Rev. J. F.	—	1	0

	Don.	Ann.
	£ s. d.	£ s. d.
Mowbray Misses (Leith) 1868-69	10	0 0 10 0
	10	0 4 17 0
Balance due to Treasurer	7	0
		3 0
	5	0 0

GLASGOW.

Hon. Sec. Rev. R. S. Oldham.

Don.	Ann.
£ s. d.	£ s. d.

Contributions per T. Gardiner, Esq. through S.P.G.	4	2	0
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IRELAND.

DIOCESE OF ARMAGH AND CLOGHER.

EXEMPT JURISDICTION OF
NEWRY AND MORNE.Hon. Secs. { Very Rev. Dean of Dromore
Rev. Francis King.

Bagot, Mrs.	—	1	0	0
Clark, Miss Emma ...	—	5	0	
Coll. by Miss Browne—				
Browne, Mr.	—	2	6	
Browne, Mrs.	—	2	6	
Browne, Miss.	—	2	0	

Reid, Miss	—	2	6
Smith, Mrs.	—	2	6
Waring, Mrs. G.	—	2	6
Coll. by Miss McCullough—			
Hill, G. R.	—	1	0
Hill, R. H.	—	1	0
McCullough, Mr. ...	—	2	6
McCullough, Mrs. ...	—	2	6
McCullough, Judith.	—	2	6
McCullough, John			
William	—	1	0
McCullough, Rosetta	—	1	0

Taylor, Miss F.	—	1	0
Coll. by Miss Thomson—			
Carter, Miss	—	2	6
Horner, F. Esq.	—	5	0
Thompson, Miss H. K.	—	3	0
Thompson, Mrs.	—	5	0
Thomson, Miss	—	5	0
Thomson, Miss N. ...	—	5	0
		3	17 6

DIOCESE OF CORK, CLOYNE, AND ROSS.

Secretary.

REV. H. JELLETT, M.A.

Treasurer.

REV. H. J. O'BRIEN, LL.D.

CORK.

Coll. by Miss M. Dowden—	
Bird, Mrs.	3 0
Bowden, Miss	1 0
Friend, a	1 0

Good, Mrs.	1 0
Jellett, Rev. H.	5 0
O'Donoghue, Mrs.	2 0
Warren, Rev. R.	5 0
White, Miss.	5 0

Williams, R.	1 0
	1 4 0

DIOCESE OF DOWN, CONNOR, AND DROMORE.

Hon. Sec.—REV. T. CAMPBELL,

Treasurer.—JOSEPH J. MURPHY, ESQ.

BELFAST.

Kinahan, F. Esq.	—	1	0	0
Murphy, Isaac J. Esq. ...	—	3	0	0
Steward, R. Esq. M.D.	—	10	0	
Smythe, Rev. G. J.	—	1	0	0
Wright, the Misses.	—	1	0	0
		7	10	0

Cullimore, Miss E.	—	10	0
Cullimore, Miss J.	—	10	0

APPENDIX.

AMBLESIDE.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Collected by Miss Arnold—		
Arnold, W. T. Esq....	—	1 1 0
Arnold, Mrs.....	—	1 0 0
Arnold, Miss.....	—	10 0
Bell, Rev. C. D.	—	1 0 0
Cropper, Mrs. J. W....	—	1 0 0
Callendar, Rev. H.	—	5 0
Crewdson, Mrs.	—	1 0 0
Forster, Mrs.	—	10 0
Hayes, Mrs.	—	1 0 0
Morse, Miss	—	10 0
Penrose, Miss	—	10 0
Quillinan, Misses ...	—	1 1 0
Smith Miss	—	10 0
		<hr/> 17 0

FRITTENDEN.

Collection after Meeting	5 4 1
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HIGH WYCH.

<i>Hon. Sec.</i>	<i>Rev. H. F. Johnson.</i>	<i>Don.</i>	<i>Ann.</i>
		<i>£ s. d.</i>	<i>£ s. d.</i>
Pelly, J. Esq.		—	2 2 0
<hr/>			
HASTINGS AND ST. LEONARD'S.			
Brown, H. A. Esq.		—	2 0 0
Cotton, Miss (for Cathedral)		—	5 0 0
Whytehead, H. Esq.		—	5 0 0
(ditto)		—	5 0 0
Young, W. B. Esq.		—	5 0 0
(ditto)		—	5 0 0

HALSTEAD.

Arden, G. P. Esq.	10 6
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SCARBOROUGH.

	<i>Don.</i>	<i>Ann.</i>
	<i>£ s. d.</i>	<i>£ s. d.</i>
Moiety of Collections after Sermons at Parish Church and Christ Church, per S.P.G.	12	17 6

SHREWSBURY DISTRICT.

<i>Hon. Sec.</i>	<i>Rev. G. C. Guise.</i>
Collection after Sermon at St. Mary's.....	14 13 2
Farrar, Miss (box)	4 1
S. H. S.	4 0

15 1 3

SUMMARY

FOR THE YEAR 1869.

Place.	Diocese.	Hon. Secretary or Treasurer.	Colls. and Dons.		Ann. Subs.
			£	s. d.	
General List			912	19 10	27 8 0
Adel	Ripon		5	10 6	
Ashen	Rochester		1	5 0	
Aycliffe	Durham	Rev. J. D. Eade	—	—	3 3 0
Bartlow	Ely		12	7 1	
Bath	Bath and Wells. H. G. Skrine, Esq.		15	6 6	6 16 0
Batheaston	Bath and Wells.		8	13 6	
Barnwood	Glouc. & Bristol		0	2 6	
Bayswater	London		3	5 2	
Beddington	Winchester		50	1 6	
Belchampt Walter	Rochester	Rev. J. M. St. Clere Raymond..	5	0 0	
Belfast	(Down and Con- nor & Dromore	(Rev. T. Campbell	—	—	7 10 0
	(J. J. Murphy, Esq. Treas.)				
	(Rev. J. B. Birtwhistle				
Beverley	York	(R. Wylie, Esq. Treas.)	27	16 2	3 5 0
Bilsdale	York		—	—	10 0
Birch	Manchester		4	0 0	5 0 0
Bishop's-Stortford	Rochester	Rev. J. Menet	37	4 9	4 14 0
Blackheath	London		1	0 0	
Boston	Lincoln	(Rev. G. B. Blenkin	—	—	8 11 0
	(T. Garfit, Esq. Treas.)				
Bowden	Chester		1	0 0	
Bournemouth	Winchester	Rev. M. Brown	15	10 0	
Bracemeole	Hereford		11	3 0	
Bradford	Ripon	Rev. J. Eddowes	20	0 0	
Bredicot	Worcester		—	—	1 1 0
Brentwood	Rochester		1	2 0	
Bridlington Quay	York		14	0 9	
Brighton	Chichester		32	18 8	2 0 0
Brixton	Winchester		8	4 8	
Bury	Manchester	Rev. E. Westerman	—	—	2 0 0
Canterbury	Canterbury	Rev. T. S. Huxley	9	19 0	2 11 0
Cambridge	Ely	Rev. O. Glover	2	0 0	3 13 0
Castleton Sherborne	Salisbury	Dr. Borrett	—	—	3 2 0
Chailey	Chichester	Rev. F. R. Hepburn	1	17 8	
Chelsea	London		29	0 0	
Cheltenham	Glouc. & Bristol	Rev. W. H. Hutchinson	81	6 8	10 3 6
Chichester	Chichester	The Very Rev. Dean of Chichester	6	15 9	6 4 6
Clifton and Bristol	Glouc. & Bristol	Rev. N. Pocock	2	10 0	4 10 0
Colchester	Rochester	(Rev. J. J. M. Cunyngame ...)	2	0 0	2 12 6
	(Cork, Cloyne, & Ross	(Rev. Henry Jellett	1	4 0	
Cork	(Ross	(Rev. H. J. O'Brien, LL.D. Treas.)			
Cranbrook	Canterbury	Rev. C. Crowden	59	15 8	3 6 0
Dover	Canterbury	Rev. J. Puekle	42	15 0	
Diss	Norwich	Rev. C. R. Manning	—	—	5 12 0
Durham	Durham	Rev. J. Cundill	0	3 10	
East Dulwich	Winchester	Rev. W. F. Elliott	14	3 6	6 12 0
East Malling	Canterbury		1	1 0	0 10 0
Easton	Winchester		5	13 0	
Edinburgh	Edinburgh	Rev. J. A. Sellar	0	3 0	4 17 0
Edmonton	London		39	19 2	
Egham	Winchester		10	19 6	
Enfield	London	Rev. A. Weir, D.C.L.	16	1 0	12 1 0
Epping	Rochester	Rev. T. Leaver	23	1 1	
Exeter	Exeter		—	—	3 0 0
Finchley	London		10	0 0	
Frittenden	Canterbury		40	0 0	
Fulham	London		18	15 6	
Garveston	Norwich		—	—	0 5 0
Glasgow		Rev. R. S. Oldham	4	2 0	
Grasby	Lincoln		3	10 0	
Great Grimsby	Lincoln		3	0 0	
Great Hallingbury	Rochester		15	11 0	
Great Malvern	Worcester		32	0 6	
Greenstead	Rochester	Rev. P. W. Ray	—	—	8 0 0
Guildford	Winchester	Rev. J. Wenham	—	—	2 0 0
Hackness	York		5	10 0	
Halstead	Rochester	G. P. Arden, Esq.	46	15 0	9 1 0
Hanbury	Lichfield		14	7 4	
Harewood	Ripon		5	0 0	
Harrow	London		53	1 8	